Pass and Class.

AN OXFORD GUIDE-BOOK.

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AN OXFORD GUIDE-BOOK

THROUGH THE COURSES OF

Literæ Humaniores, Mathematics, Natural Science, and Law and Modern History.

BY

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"Fastosque circa forum in albo proposuit."—LIVY, IX. 46.

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ERRATA.

Page 9, note b. *For* "applying the same method," *read* "applying the Cambridge method."

„ 12, col. 2. *For* "historians," *read* "historical."

„ 145. For *Critick*, read *Critique.*

„ 225. After "Smith's Milman's Gibbon," *insert* "which edition is strongly recommended."

PREFACE.

THE general object of the following pages will be, the writer hopes, sufficiently clear without explanation. He trusts that the first attempt which has yet been made to give a connected account of the whole course of Oxford education may be received with the indulgence which he feels it needs.

The want of such a work for the use of Oxford Undergraduates has been long avowed. To meet that want is the chief aim of this attempt; but a straightforward description of the education given at the University seemed also desirable for an ulterior purpose. It was thought it might be useful at schools to those preparing for Oxford; —to parents, who naturally wish to know what sort of teaching modern Oxford proposes to give their sons;— to those of the general public who care to consider the subject either abstractedly or otherwise, and whose ideas, not previously very clear perhaps as to the meaning of the words "University Education," have been in a chronic state of mystification ever since the introduction of the "new system" in 1850.

The sketch here given, it may be as well to remind the reader, only professes to treat the Oxford course with reference to the Public Examinations. It takes no notice of the further prosecution of particular lines of study, such as

Philology, Philosophy, History, Mathematics, or Natural Science, which it will be in the power of many to carry forward after they have taken their degree; nor of the study of Oriental languages, for the cultivation of which the machinery of Professorships and prizes is in active operation at Oxford; nor even does it take any but the very slightest notice of that which was once the main Oxford study, Theology. The proper time recognised by the University for these pursuits is after the termination of the general course of preparatory studies,—when the B.A. Degree has been taken. If the attempt about to be made to encourage Theological study succeeds, it will probably become more common than it has yet been to find men using the rare advantages afforded by Oxford for the purpose of prosecuting not only that, but other studies also. The University will not be adequately fulfilling her high mission as a leader, guardian, and purifier of national education, till a much greater number than at present of Bachelors and Masters of Arts who have been trained under her general system, are to be found residing as students of special subjects within her precincts.

It may also be remarked that as the Public Examinations form the centre round which all the following suggestions are grouped,—a plan for which no apology is needed,—the private arrangements of particular Colleges for assisting the training of their own men have not fallen within the scope of the work. Those who are acquainted with Oxford are aware how much the merely intellectual aspect of the course is modified in certain cases by the *quasi* domestic discipline of well-managed Colleges.

It would be ungrateful not to make mention in this place of a pamphlet by the Rev. A. S. Farrar, called *Hints for Honours*, from which, when it came out in the early days of the new system, the writer, and he believes many others, derived benefit. In publishing the present volume, which will be seen to be of a different character from the above-mentioned work as well as on a more extended scale, the writer is glad to have the opportunity of expressing his warm thanks to those friends who have given him their assistance during its preparation. Whenever he was in doubt as to the merits of a particular book, he has invariably consulted some Professor or Tutor capable of speaking with authority. Without making the Professors responsible for a single word of the treatise, it may at least be said that there is very little of it which has not received the sanction of some one or other of their body.

Two of the Chapters stand on a different footing from the rest. For much the greater part of Chapter VIII. the writer is indebted to the Rev. G. S. Ward, Mathematical Lecturer at Magdalen Hall, and late Public Examiner in Mathematics; for most of Chapter IX. to Mr. George Griffiths, M.A., Lecturer in Natural Science at Jesus College and St. Edmund Hall. To them his most hearty thanks are due; as also to the Rev. J. R. T. Eaton, Fellow and Tutor of Merton and Public Examiner in the School of *Literæ Humaniores*, and to the writer's brothers, Oxford men of the already "old" school, for their kind supervision of other parts of the work. Without their encouragement, these pages, often thrown aside from various causes, would never have seen the

light or borne the writer's name. If those who have been trained up from their youth at the knees of *Alma Mater* can forgive the presumption of the undertaking, they will perhaps make allowance for any errors which may have been committed in details by one who, before his seven years' apprenticeship at the University, received his own training under a nurse much more resembling the "Sabine mother" of the poet.

Oxford,
May 1, 1860.

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Pass and Class.

AN OXFORD GUIDE-BOOK.

CHAPTER I.

COMPARISON OF THE PASS AND CLASS COURSES OF EDUCATION.

TWO strangers are making their first visit to Oxford. One of them intends merely to pass through the place, and spend two or three hours in looking at the principal objects of interest. He has often heard his friends talk of Oxford, and would be glad to be able to say that he too has seen it.

He is not likely to trouble himself to procure a Guide-book, and it is a question, if he did, whether it would be of much use to him. He would lose a great part of his time in tracing out the different streets and colleges by its help, his eyes would be on his book instead of the buildings, and the impression left on his mind as he seated himself in his train and tried to recollect the events of the day, would be far more indistinct than if he had pursued the natural and more usual course under such circumstances, and hired some one of the men who are to be found hanging about the "Schools." Such a guide would tell him just what he wants to know and no more, but his knowledge of the place thus gained would scarcely be very profound.

We will suppose the other visitor to have a more serious intention of understanding and thoroughly mastering what he has come to see. We will suppose him to have some traditional reverence for the University, to have a week or two at his disposal, and to be prepared to make the most of it. Our visitor would, as a matter of course, provide himself with a Guide-book, with the best he could get; he would study it before he went out exploring, and refer to it as he went along; he would allow no ancient traditions to escape him in a place where nearly every stone can tell him a story of many centuries; he would not be satisfied without seeing the inside of buildings as well as the outside, nor with looking at them from only one point of view; chapels, halls, libraries, churches, and pictures would be carefully visited; nor, while he conjured up the past, would he fail to note diligently the tide of present life as it ebbed and flowed in and out of the colleges, along the streets, and by the river. Even if he happened to have no introductions to residents, it would be strange if he were not able to pick up some better living exponent of Oxford mysteries than the guide before mentioned, but how would it help him, should he find some friend within the walls of a college! He would then have the means of testing his Guide-book, and learn a thousand things which it would not tell him. He would penetrate into something of the inner heart of the great University, know something about what it professes to

teach and how it teaches, hear its merits and defects discussed, and become acquainted with the characters of its remarkable men. In short, when he leaves he would have the satisfaction of feeling that his time and money had not been thrown away; his knowledge would be worth something; his advice would be worth listening to; he would be able to compare Oxford with other Universities, and would have gained a greater insight than he is perhaps aware of at the time into some important social problems of our day.

By no very violent metaphor these two persons may stand for the two distinct species into which Oxford men may be divided. He who is satisfied with the Pass-course is the visitor of a day, the man who pursues the Class-course is the real explorer. The main object of this attempt at supplying a guide through the Oxford career is to assist the latter. While fully believing that the Pass-course is, on the whole, the best[a] that could be established, and perfectly aware that there must be some such course, since all could not possibly take the higher line, the writer is convinced that a very much larger proportion might easily take it than actually do. He believes that men would attempt it in far greater numbers if the work were more clearly mapped out before them, and if they had something to which they might refer less vague than the conversation of the circle in which they may happen to be thrown

[a] See a pamphlet entitled "Is Educational Reform required at Oxford, and What?" (J. H. and Jas. Parker.)

on first coming into residence. If, finally, it can be shewn that the Pass-course is not a satisfactory one for the great majority of those who come to Oxford,—and it must be understood that the Class-course in *any one of the Schools* is here supposed to confer the title of Class-man,—the writer hopes that some who may have been led to read this opening chapter may hereafter have to thank him for drawing their attention to the fact.

In speaking of the Pass-course as unsatisfactory for those who come up to the University for purposes of education, it will be seen at once that no account is here made of those who disavow any such view of their object in entering themselves as Undergraduates. From these men of course nothing more than the Pass can be expected; but after their exclusion there will still remain certain cases in which exception may be justly taken to these remarks. They may be arranged under three heads.

1. The weak in health. Nothing said about the Pass-course is meant to apply to those whose health cannot really stand more than the smallest amount of daily work. The labour necessary to obtain a Pass may be to such men as great as that required for obtaining a Class is to the robust. The same steadiness and perseverance, the same judicious management will be required in both cases; and no one who has not had experience of sickness can tell what odds a man has to fight against whose body is for ever a drag upon his mind, and whose

spirits are ever flagging when the greatest buoyancy is requisite. But the hint may not be amiss that it is quite possible to imagine oneself less capable of work than one really is; and that there are many cases of weak health where the Class-course is really the best regimen; many in which a wise medical man would prescribe, along with moderate diet and moderate exercise, a course of steady work—not exceeding five or six hours a-day—at well chosen times, as the best method of keeping up the best tone of mind and body. This amount of work steadily pursued has before now attained the highest Honours, though, as a general rule, it will be scarcely sufficient to ensure them. But the superiority of the Class-course in itself, independently of the position attained in the Class List, is a point to which attention will be called further on.

2. Those who consider themselves, or are considered by their friends, as mentally unfit for anything beyond the Pass. To these the same remarks apply as to the physically disqualified. Some may be real cases, but some may be imaginary. There may be cases where it would be absolutely cruel, on this ground, to press a man beyond the limits of the Pass-course, but they are not numerous. An invincible inaptitude for a particular study is not uncommon, but it must be remembered that the University under her present system gives a wide choice. One who, with all the will in the world, can never make anything of Classics or Mathematics, may excel in the

Law and History School, or in Natural Science, and a place in either Class List will distinguish him from the Pass-men. Without going the length of Peter the Great's maxim, that "Every man is good for everything," we may surely affirm that every man has a turn for something. It is of the first importance to find out pretty soon what that turn is, and it is hoped that some assistance towards forming a judgment may be found in these pages. It must not be supposed from what is here said that Honours in all the Schools are of equal value; it is only meant that Honours in any School are far better than none at all, and quite sufficient to rescue a man from the charge of throwing away his University career.

3. The ill-educated are often real exceptions. It would be absurd to make no allowance for the immense disadvantage of a really insufficient education. It will often happen that from weak health in early life, or some other cause, the University has to do, besides her own duty, that of a school as well. The commonest things may not have been previously acquired; grammar, Latin composition, elementary books may have to be learnt for the first time, and a Pass may be the highest point to which even a laborious man can be expected to aspire. Yet, on the other hand, there is no reason why a man of good abilities, if he only possesses good health and energy of character, may not obtain high Honours even though he may have been very ill prepared for his work. The fact that the case has not unfre-

quently occurred shews that it may occur again, and that no one ought to despair.

But there is a fourth section of men, who do not at any rate begin as mere idlers, though they have nothing more to shew at last than the Pass; men who have none of the disadvantages which have been mentioned; who have health, talents, previous education, and even the desire to do well, yet find themselves in the Pass Schools, where they have no business in the world to be. Without going into any minute analysis of the causes of this result, they may in general be reduced to two—timidity, and mistaken notions about the Schools. Such men have been daunted by seeing others fail whom they fancied superior to themselves; or by some unexpected difficulty or interruption; or else they have perhaps taken up erroneous notions about the value of Honours altogether; have adopted the foolish theory that nothing is worth getting except a First Class, and have no hopes of that; or, again, have lost all-important time in working at the wrong books or wrong subjects, and find everything in confusion at the last moment. It is by such that these pages, it is hoped, may be found most useful,—useful in drawing them out of the ranks of Pass-men, in preventing loss of time, in shewing them the true nature of the work to be done.

If a course which professes to be neither Pass nor Class, but something between, is asserted to be worthy of approval; if to have "read with the Class-men,"

without going in for Honours, is to establish a position superior to that of the Pass-man, all that can be said is, that of such an indefinite course it is impossible to take any notice here. Public examination is the only test worth anything whatever. It is a general rule as regards men of the usual age at Universities that nothing is satisfactorily done unless they are expecting to be examined in it. A mere desultory perusal of certain books is not of much value. If the study has been of a more vigourous kind, those cases are very rare indeed where it will be doomed to the obscurity of the Pass Schools.

It has been assumed hitherto that the strong distinction insisted upon between the Pass and Class is generally recognised, but it may be as well at this stage to offer some justification of such a view. Outside the University it is not generally understood; the common impression being that obtaining a Pass is a very creditable and quite satisfactory achievement; while the Class List contains the names of some few wonderfully clever and hardworking students, who are not uncommonly supposed to have ruined themselves for life by their exertions, and to be great fools for their pains. University men of course know better. They know well enough that ever since the institution of Class Lists some fifty years ago the Pass has not been, except in such cases as the foregoing, a satisfactory conclusion to the Oxford course. They know well enough that nearly every one who chooses to work at all can

and ought to appear in some one or other of the Class Lists. Still further, they are well aware that the value of the Pass is fixed by the least intelligent and least educated man who is allowed to scrape through,—like a rope or chain the true strength of which is that of its weakest part,—and that the University has deliberately imposed this character on it by declining to number the Pass-men, or to arrange them in any way which might mark the superiority of one to another[b].

For the sake, however, of any who require further evidence, a tabular form of the respective Pass and Class requirements in the several Schools is here subjoined.

Perhaps if any read these pages who are not acquainted with Oxford, some change in the names of the different Examinations would suggest itself as desirable. As they are far from explaining themselves, some account of them must be given before we proceed.

Every man before he takes his degree of B.A. must pass four Public Examinations before the University, besides that which he passes for entry

[b] The Honorary Fourth Class given to Pass-men is the sole exception. Its trifling value as a distinction is noticed in p. 25. In the opinion of some of the best judges a great revolution might be effected in the whole Pass-system by the introduction of the long-established Cambridge method of classifying the Pass-men. This is a question wholly distinct from that of applying the same method in the various Class Lists, on which there is much to be said on both sides.

or matriculation in his own College or Hall. The names of these, instead of First, Second, Third, and Fourth Public Examination, as might have been expected, are,—

1. Responsions, commonly called "Little go."
2. The First Public Examination, or Moderations.
3. The Second Public Examination, First School, or First Final School, commonly called "Great go."
4. The Second Public Examination, Second School, or Second Final School, distinguished by its particular subject, as Mathematical School, Law and Modern History School, or Natural Science School.

The "Responsions" is just as much a Public Examination as the other three; it is conducted in the same place, by Examiners equally appointed by the University, and includes the same combination of paper work and *vivâ voce*, but it is simply a Pass Examination. It really represents the original University matriculation, and is now so far assimilated to the old type that men are allowed to pass it, if they please, in their first Term of residence.

The Fourth Examination is regarded, by a sort of fiction, as a part of the Third, though it may be separated from it by several Terms. So much for the names. The last three examinations, then, alone admit of the contrast of Pass and Class.

Moderations (as it will be called in these pages) embraces a School of *Literæ Humaniores* and a School of Mathematics. The first is obligatory on all.

THE MODERATIONS SCHOOL OF LITERÆ HUMANIORES.

PASS.	CLASS.
Books to be got up for vivâ voce Examination and Translation. A part of one Greek and of one Latin author, of whom one must be a poet, and the other an orator: e.g. six books of Homer and three of Cicero's shorter Orations.	*Books to be got up for vivâ voce Examination and Translation.* Parts of (at least) eight Greek and Latin authors, the amount of each being about double that required for the Pass in each, or eight times as much in the whole. A First Class is seldom obtained without nine or ten books. They must be poets, orators, or historians.
Composition. A piece of easy English to turn into Latin prose, (grammatical correctness being sufficient).	*Composition.* 1. A piece of difficult English to turn into Latin prose. 2. A piece of English to turn into Latin verse. 3. A piece of English to turn into Greek prose. 4. A piece of English to turn into Greek verse.
Grammar. A paper of grammatical and critical questions of a very elementary character.	*Grammar.* A paper of critical and philological questions, such as to test superior scholarship.
Logic. A paper of very elementary questions, chiefly from the early part of Aldrich's Compendium.	*Logic.* A paper of questions embracing the whole subject as treated in English books.

THE MODERATIONS SCHOOL OF MATHEMATICS.

PASS.	CLASS.
A paper of elementary questions in Algebra, as far as Quadratic Equations, and a paper in the first three books of Euclid.	Papers (from eight to ten) in the usual course of Pure Mathematics, i.e. in Algebra, Euclid, Trigonometry, Geometrical Conic Sections, Algebraical Geometry, Differential and Integral Calculus.

All those candidates, either in the Pass or Class Schools of *Literæ Humaniores,* who do not take up Logic, are required to *pass* in the School of Mathematics.

The *vivâ voce* Examination which follows the paper-work in this as in all the other Examinations, includes, besides the above-mentioned books, the Greek of the four Gospels; and this last is the same for Pass-men and Class-men. Honours can only be obtained in this School between the seventh and tenth Terms of standing, (both inclusive).

Moderations passed, the Undergraduate next comes before the University at the Second Public Examination, which, as we have seen, takes place in two Schools, and in both of which he may appear either in the same Term or not. The only rules are, that the first Final School, or that of *Literæ Humaniores*, must be passed first, and the limits for Honours in one and all of them are between the twelfth and eighteenth Terms, (both inclusive).[c]

FIRST FINAL SCHOOL.

PASS.	CLASS.
Books to be got up for Translation on paper and for vivâ voce Examination in their matter.	*Books to be got up for Translation on paper and for vivâ voce Examination in their matter.*
A part of one Greek and one Latin author, of whom one must be a philosopher and the other a historian: e.g. four books of Aristotle's Ethics and four books of Livy. Annexed to each piece given for translation are a few simple questions on the matter of the book.	The number of authors sent in is at the discretion of the Class-man, but their works are taken up for the most part entire. A First Class is seldom obtained without eight or nine books, one of which is generally English, the rest Greek and Latin. Some must be philosophical works and the rest historians.
	Composition.
	1. A piece of difficult English to turn into Latin prose.
	2. A piece of difficult English to turn into Greek prose.

[c] Candidates may go up for Examination in their eleventh Term, should that happen to be Easter Term.

First Final School—(continued).

	Greek History. A paper in Greek History, embracing other ancient history as well, but with especial reference to Thucydides and Herodotus, and requiring a knowledge of Grote or Thirlwall, &c.
	Roman History. A paper in Roman History, with especial reference to Livy and Tacitus, and requiring a knowledge of Niebuhr, Arnold, &c.
	Logic. A paper in Logic, embracing, besides that required for Moderations, some knowledge of original authorities, especially Aristotle's Organon and Bacon.
The Pass Examination in paper-work lasts one day. The Class Examination five days.	*General, Political, & Moral Philosophy.* A paper in Moral Philosophy, with especial reference to Aristotle's Ethics, Plato's Republic, and Butler. A paper in Political Philosophy, with especial reference to Aristotle's Politics and Plato's Republic. A paper in General Philosophy, (with especial reference, amongst other things, to Bacon's Novum Organon,) and in the history of Ancient and Modern Philosophy.

The *vivâ voce* examination for this School, besides the above-mentioned books and subjects, extends over the Greek of the Acts and four Gospels, the main facts of the Bible generally, the Evidences of Christianity, and the Thirty-nine Articles. The Divinity part, as in Moderations, is the same for both Pass-men and Class-men, and has of late been given on paper as well as *vivâ voce*.

The Undergraduate has now his choice between the three "Second Schools" of the Second Public

Examination, with the alternative of a Pass or Class course in each.

THE SECOND FINAL SCHOOL IN MATHEMATICS.

PASS.	CLASS.
Two papers in the "first part of Algebra" *or* two in the first six books of Euclid.	The whole course of Pure and Mixed Mathematics.

THE SECOND FINAL SCHOOL IN LAW AND MODERN HISTORY.

Both Pass-men and Class-men have the option between the "First Period" which ends with the Accession of Henry VIII., and the "Second Period" which begins at that date.

PASS.	CLASS.
FIRST PERIOD.	FIRST PERIOD.
Law.	*Law.*
Stephen's Blackstone on Real Property [d].	Stephen's Blackstone on Real Property. International Law, taken up generally in Wheaton's Treatise.
History.	*History.*
English History from the Conquest to the Accession of Henry VIII.	All English History to the Accession of Henry VIII. Hallam's Middle Ages. Gibbon, from chap. xxxviii. to the end. Guizot's History of Civilization in France.
	Besides these historical books embracing the whole medieval period, a special period is required with a view to a more minute examination in it. A choice is allowed between half-a-dozen different ones, of which the best perhaps is that of St. Louis, read in Sismondi's History of France and in Joinville's Memoirs.

[d] Both Pass-men and Class-men are allowed to substitute other books and subjects for those specified in the text, e.g. Civil Law instead of Blackstone. Those usually taken up are alone given here. Adam Smith's Wealth of Nations may be substituted in either period for any one of the optional books.

The Second Final School in Law and Modern History—(continued).

SECOND PERIOD.	SECOND PERIOD.
Law.	*Law.*
Stephen's Blackstone on Personal Property and the Rights of Persons.	Stephen's Blackstone on Personal Property and the Rights of Persons. International Law, generally taken up in Wheaton's Treatise.
History.	*History.*
English History from the Accession of Henry VIII. to that of Queen Anne.	English History from the Accession of Henry VIII. to that of Queen Anne. Hallam's Constitutional History. Robertson's Charles V. Ranke's Popes. Reign of Louis XIV. in Sismondi. The life of Charles I. is taken up as a special period, read in Clarendon and other original authorities.

THE SECOND FINAL SCHOOL IN NATURAL SCIENCE.

The subjects for Examination are arranged under three heads, Mechanical Philosophy, Chemistry, and Physiology.

PASS.	CLASS.
A general acquaintance is required with the elements of two subjects, and with some branch of Mechanical Philosophy for a special subject.	A general acquaintance is required with all three subjects. Also a more extensive and minute knowledge of one of them, and of a special subject included under that one; as e.g. of Physiology, and of Osteology for a special subject.

The same remarks will apply to all the three last Schools, both as to the nature of the *vivâ voce* examinations and as to the time occupied by the paper-work. The Pass papers occupy one day, the Class papers from four to five. The *vivâ voce* is strictly confined to the books and subjects taken up. It is scarcely necessary to remark that, besides the amount, the style of examination in the two courses is wholly different, as may be observed by reference to the

papers where they include the same subjects; the one set being very far more deep and philosophical than the other, and less confined to, though fully including, mere questions of fact.

The simple juxtaposition of these Tables is really sufficient. On the slightest glance any one can see that the Pass course is not such as ought to occupy the time of a man who comes up to Oxford with anything approaching to a previous classical education; but it may be well to put the results in another form.

Let us see, then, what *amount of work* the Passman will have to shew for the time he has been passing through the University.

He cannot pass his last examination before the expiration of eleven Terms, or nearly three years from the date of matriculation, and those who do so at that time are an exceedingly small minority. He will have spent these three or more years in "getting up" portions (including the two books required at Responsions) of six Greek and Latin books, most of which he probably has already, or assuredly ought to have, read at any school, public or private: and he has at his first two Examinations been required to exhibit the lowest species of schoolboy knowledge in Latin prose composition, in Arithmetic, and Algebra (or Euclid); or he may, if he has preferred it to the latter, have learnt what may be called the alphabet of Logic,—but these subjects, as we have seen, do not trouble him after Modera-

tions:—he will also have read the Greek text of the Gospels and Acts, and have passed a general Divinity examination which cannot certainly be considered severe. In his Second Final School he will either have offered some elementary Algebra or Euclid, or else a little English History and Law, or else a short elementary course of Natural Science. It should be observed here that the Pass-man does not often damage his chances in the First Final School by a too early attention to the work necessary for the Second; this he either gets through in the five or six weeks between the two Examinations,—it has often been begun and successfully ended in a few days,—or else, which is perhaps more common, he spreads it leisurely over the next six months. Not a few find the whole four years required by the Class-man only just sufficient for the Pass, while the instances are not rare of the period being extended far beyond this limit. Is it too much to say that a year for the more clever, a year and a-half for the less, would have been ample time for the whole course from beginning to end? The disproportion between the work required and the time taken in performing it can lead only to results which are much too obvious to require further observation.

To those who are willing to consider the subject in a higher point of view, the contrast between the Pass and Class systems may be presented in a still stronger light. Let us examine them as modes of mental training for after life.

Can the Pass course be deemed satisfactory in this respect? Is this Latin and Greek, (even though good and accurate as far as it goes, and by no means valueless,) this smattering of Logic, this elementary knowledge of Algebra, likely to go far towards producing a readiness for laborious application, correct habits of thought, skill in dealing with difficult subjects, self-respect when called upon to take that place to which a University education is still supposed to entitle a man? Will it, in short, have drawn out the powers of *the man*, have educated him in any true sense of the word 'education'? Is not the Pass course rather what should be called a boy's course than a man's? Is he who has gone through that course—for any benefit he has derived from it—at all superior to the public schoolboy or to the certificated national schoolmaster[e]? We may see plenty of instances of its insufficiency in the cases of those who have been satisfied with it, though of course out of such vast numbers there are many who have made up in after life for their lost time, and have shewn what was really in them by the distinction they have achieved. But ask such men what they think of the Pass course; ask them whether they have not bitterly regretted their University career; and whether they have not had to work tenfold harder than if they had made use of their mental

[e] The progress of the Examinations recently established for persons not members of the Universities is daily suggesting still more invidious comparisons.

vigour and golden opportunities at the proper moment. And how few, after all, ever have the chance of redeeming their time as such have done!

It will hardly be denied that the Class course holds a very different position as an educational system. At whichever of the Schools we look, we find a state of things wholly different from that which has just been noticed. Not only does the work required furnish a full and complete occupation for the time allowed, (though not at all too much so when judiciously managed,) but the sort of work and the style in which it is produced are wholly different. The course is designed with the view of teaching men to think, of giving them at least a good introduction into the highest departments of human knowledge; in a word, of giving the education required by a *man*.

Take the two Class Schools of *Literæ Humaniores*. Here we find something like a thorough knowledge of Greek and Latin tested by translations from a considerable number of books, by composition, and by questions of a searching kind. If the knowledge of these languages is of any use at all,—and it is not our present business to enter into any proof that it is,—the Class-man may be supposed to have reaped the full benefit of it; nor is it a slight thing that he has made familiar friends, as it were, of the prime spirits of antiquity, that their very modes of expression have become henceforth a part of himself; that he has drawn from the fountain-head of all

uninspired thought, and has earned a right to distribute to others; that he has read for the most part whole works of his authors, instead of isolated portions, and thus really studied their inner mind in a way which he is little likely to forget. In a subsequent part of this work, when, in treating of the Final School, we come to consider what 'getting up' a book by an Oxford Class-man really means, and how all the different branches of study are brought to bear upon one another, we shall be able to enter more fully into this point of contrast.

Take, next, the Class-man's Logic. That great subject, so repulsive in its elementary form, so full of real interest and value when thoroughly studied, will have served two great purposes in his education. First, much in the same way as Mathematics, (but perhaps more efficiently for most purposes,) it will have developed and strengthened his reasoning powers. If indeed it should not be brought to bear directly on the tasks of after life, it will at least be sure to exercise an indirect influence over everything he does, teaching him to weigh the importance of words, to dissect arguments, to detect fallacies. Then, secondly, it is the indispensable introduction to the study of Philosophy, into which subject it imperceptibly shades off.

This Philosophy, again, with its numberless branches,—a domain so vast that it seems absurd to talk of its being occupied at all in so short a space of time,—is necessarily a *terra incognita* to the Pass-

man. The Class-man, indeed, can do little more than, as it were, set his foot upon it, but even that will be of untold value to him: he will be at least in a position to make further progress if he has further opportunities; he will have become familiar with its mystical language, and need no longer be daunted by high-sounding theories or vaunted names. If his philosophy amounts to little more than a history of Philosophy,—to an acquaintance with the theories held by ancients and moderns on the three great mysteries which have always, and will for ever, exercise the intellect of both heathen and Christian men, the nature of God, of the world, and of the soul,—it will be, under efficient guidance, a substantial gain to him. He will have learnt to measure the feeble efforts of the profoundest genius side by side with the clear light of Revelation; he will have learnt how far to accept and how far to reject the treasures spread before him. He will have taken his place, such as it is, among the great family of human thinkers, and just in proportion as we value the prerogative of man in the exercise of thought, so shall we value the privilege of him who has gained this admittance.

Still more, as with the ancients all philosophy was but introductory to what they, with their dim vision, called Theology, the mistress and queen of sciences; so the Class-man is prepared by these pursuits for a higher and more scientific treatment of that Christian Theology, which to the Christian student, whe-

ther intended for a clerical life or not, must always be the noblest and the crowning study. No one who is not prepared to dispute the usefulness of any human learning for a Christian man would object to this view, were it only maintained in the case of speculative philosophy, but when through a great part of the Class-man's course he has been led over the field of Morals, when the philosophy of man, his character, his position among his fellows, has been his familiar study in the pages of Plato, Aristotle, and Butler, it would indeed be a narrow vision which should fail to see in such a course a fitting preparation for all the higher walks of life.

Finally, take that other great branch of philosophy on which men's minds must perforce be occupied,—Politics; what knowledge of this subject worthy of an educated man can be obtained without laying the foundations deep in the ancient political treatises and in ancient history? If other studies are despised as unpractical, this at least must claim the regard of Englishmen. If the Universities are to supply the leaders of their generation, the education of those leaders must be supplied from some deeper source than popular modern books and newspapers. Nor is there any second-hand way of arriving at this superior knowledge. Every one of any experience knows the inefficacy of any other method than that of thoroughly mastering the original works. Here the contrast between the two courses is quite as clearly defined

as elsewhere, for the great political treatises of Plato and Aristotle are never read by the Passman at all, and too little of Ancient History to be of much value. Which, again, of the two systems is most likely to prepare a man for the study of Modern History? and how far superior will that study be when it is based on a thorough knowledge of those masterpieces which have remained without a rival ever since they were produced!

On the whole, as far as the School of *Literæ Humaniores* is concerned, the capital distinction between the Pass and Class courses cannot, it is submitted, be seriously denied. It is more strongly marked in this School than in some of the others, but that is because the work extends over a greater portion of the University career. Examine the others, bearing this remark in mind; compare the Pass and Class courses in each as they have been compared in the great leading School, i.e. both as satisfactory work to shew for the allotted time, and as satisfactory training of the mind; and the same remarks will apply to all. *The mere Pass can never be considered justifiable for any man of commonly good abilities, commonly good health, and commonly good education.*

This is what makes men who understand the systems enquire, not so much what particular Class a man has got, but whether he has been a Class-man at all; looking at it not as a question of mere honorary distinction, but of meritorious employment

of time and preparation for after work. Thus the lower divisions of the Class List will hold a very different position, on such an estimate, from that vulgarly assigned them. Out of the four divisions, the First and Second will, it is true, be always thought more highly of than the others, and justly so; but the Third and even the Fourth will be marks of a man's having gone through the only sort of training which is really satisfactory, and an accident may have caused his fall from a higher to a lower place. Every University man knows how liable the best men are to these accidents, and that not unfrequently the mere position on the Class List is a deceptive test of merit.

If there is any truth in these remarks, they afford a complete answer to many plausible excuses which are alleged for pursuing the Pass course; among others, to one which is based on the maxim (excellent in itself) that it is better to do a little well than a great deal badly. Of course it is; but why should not the Class-work be done well, and what reason is there to suppose that the Pass-work will be done better? It would be a legitimate argument if the one were a fair employment of time, the other a task beyond the compass of ordinary men; neither of which positions can be maintained. As a general rule, the man who declines the severer course on this plea, (supposing him to be capable of undertaking it,) will be the very man to fail in the slighter one. He may set out with a consider-

able amount of zeal, but he will become sensibly deteriorated by the tone of the system in which he finds himself. None of the higher qualities of his mind will be brought out; the College lectures will do little towards expanding his faculties; the Professors do not lecture for *him;* there will be none of that kindling of mind by mind which cheers and ennobles the labour of the real University student. Thus the probabilities are that he will become contented with less and less; other occupations and amusements will gradually fill up his vacant time, and he will relapse into the slovenly habits of work which unfortunately characterize but too generally the great body of Pass-men.

The marked distinction which has been drawn between the two courses answers also by anticipation the plea of pursuing the Pass course for the sake of the "Honorary Fourth," on the ground of that peculiar place being a higher honour than a common place in either of the two lower divisions of the Class Lists. That a Pass-man should have an honorary place given him among the Fourth-Class-men only shews, after all, that he has done the trifling amount of work required of Pass-men well; it is certainly an honourable distinction among his fellows on the same level, but we must recollect what that level is. But even this distinction, such as it is, is completely vitiated by the systematic refusal of the University to attach an asterisk or any public mark by which it can be

known from the other names on the Fourth Class List; probably for the very purpose of discouraging so inferior an object of ambition, and inducing those who might aim at it to take a higher flight. A man's immediate friends may be aware of the facts, and it is sometimes set right in the newspapers, but in the Calendar, the University *Fasti*, no other value is attached to the Honorary Fourth than to the Fourth Class in general, whatever that value may be.

It can be scarcely necessary to notice the frequent plea put in for the Pass course, tacitly or openly, honestly or dishonestly, that some of the lighter accomplishments which a man may pick up at the University are more likely to be useful to him afterwards than the studies of the place. It is needless to shew how easily such can be learnt elsewhere, without coming to Oxford for them; how they are the mere graceful accompaniments of a good education, and fail in every respect to take its place; and how they should be used rather as relaxations from severer studies than as substitutes for them.

It is perhaps still less necessary to vindicate the Class-man from contempt on the score of his being a mere book-worm, whose mind is trained at the expense of his body, and who leaves the University unfitted to engage in the active duties of life. There are some such instances of course, but on examination they will generally turn out to be those of men who are suffering under some physical defect, or who have some exceptional peculiarity of character.

The vast majority of Class-men are living witnesses to the contrary, and every one knows numerous cases of their being leaders of their generation in manly pursuits. The remarkable connection which has been often noticed at schools by close observers between physical and mental energy, may be equally traced among University men. In how many games of bodily skill does the cultivated mind assert its superiority, how valuable out of doors is the power of steady attention and resolute perseverance acquired by the student within! But the Class-man does not affect to consider the distinction of the "University eleven" or the "University eight" as the highest objects of his ambition. He will indeed sometimes achieve them, but, as a general rule, he will preserve the subordination of all mere amusements to those objects for which he comes to the University. They will be pursued with vigour and spirit if he is wise, but still they will be his recreation, not his business.

To protect these strictures on the Pass course from misconstruction, it must be once more remarked, in conclusion, that they are not the least intended to convey the notion that a Class-man would be discredited by taking the Pass course in any particular School, so long as he was a Class-man in one at least. It might be unavoidable: e.g. a man whose education has been neglected would often be wise to decline attempting Honours at Moderations, but he has not the same reason for being satisfied with a Pass in the Final Schools; or again, a man who has

done brilliantly in both Schools of *Literæ Humaniores* has often no more time left for Honours in the Second Final School.

Yet one remark may be made here on the relations of the two Final Schools to one another[f]. Though the double Class course cannot indeed be undertaken by all, it might perhaps be oftener attempted than it is. Men would attempt it oftener if they were themselves aware how enormously their faculties are stretched by the work already done, how much they have really achieved of the Second School while they have been pursuing the First. To say nothing of the mere distinction, which, even as a means of future advancement in life, is, after all, but the lowest point of view, it is a great thing to have learnt some other subject pretty thoroughly besides those embraced in the course of *Literæ Humaniores*. Such subjects, if taken up in after life, are scarcely ever learnt so well as they would have been under the pressure of the Class Examination. At the same time, no one would advise a man to injure either his health, or his chances of success in the First School, by trying too much at once. Special tastes, special aptitudes, must decide the point for each man, but the *First* Final School is *the* Oxford School still, as it always has been, and as it probably, in spite of the admission of others into the curriculum, will always continue to be.

[f] See Chapter VII.

CHAPTER II.

GENERAL REMARKS ON THE CLASS COURSE.—PRIVATE STUDY.—COLLEGE TUTORS.—PROFESSORS.—PRIVATE TUTORS.

It is time to speak more particularly of the Class course. This chapter will be devoted to the method of pursuing it, to what may be called the machinery of the course, which will be noticed under the heads of Private Study, College Tutors, Professors, and Private Tutors. This will be sufficiently intelligible after the sketch which has been given of the work required to be done; the details of that work will be treated in the subsequent chapters.

Any remarks on the subject of the present chapter must necessarily be open to the charge of being both too obvious and too minute. A man who has, on coming up to Oxford, the advantage of finding a conscientious adviser and practised tutor in one, (and there are many such,) will be familiar enough with much that is here advanced. This is an attempt to supply the place of such assistance to those who are not so fortunate. It has been thought better to run the risk of wearying some, than to leave unsaid things which may possibly be of importance to others.

In what follows, then, it is taken for granted that a man has come into residence with a good previous school education, with the intention of proceeding in

the Class course of *Literæ Humaniores* both for Moderations and the Final School, and with a desire to learn the best way of proceeding, so that he may not have to do and undo,—to lose time and then have to make up for the loss. None but the experienced have any notion of the extent to which this process of doing and undoing goes on in the case of new comers; what months and years are lost for want of a definite plan; what failures are traceable to this cause alone. The great point is to *begin* on a good system, and this, like all other good beginnings, is half-way towards a good ending. It is no part of the purpose of this book to take the freshman through tailors' shops and college butteries; it proposes to be simply a guide to his work, an intellectual guide, while only just so much of morals will be introduced as is absolutely necessary in any such guidance.

First, then, as to private study, its regularity, its judicious management, the conditions necessary for it, the importance of the use of the pen throughout the whole course.

It is assumed at the outset that scarcely a line need be bestowed on the destruction of the silly fallacy that success in a University career is a matter of talent and not of hard work. If any one is really infected with the notion, the sooner he gets rid of it the better; but, indeed, it is far more likely to be the mere excuse of those who wish to obtain success, but have not resolution enough to carry them over

the necessary difficulties. Once for all, it must be laid down as a rule that no amount of ability, however great, can command a good Oxford Class without severe labour. One proof is as good as a hundred. One essential portion of the Oxford system (though not the whole of it, as we have seen) is the requirement of a thorough knowledge of certain books. Now this cannot be got by magic. The very ablest man must read and read again: nor only so; the Examinations are such that the mere exertion of his own brain upon the matter of the books will not be sufficient; he must not only apply original thought to them, but he must know how numerous other minds have thought upon the same subjects. Some men may have got over more of this work before residence than others; and some, having naturally a better memory than others, may require a somewhat smaller amount of labour. Perhaps also a notable instance may be adduced here and there of a man who has achieved a reputation without having, (as is supposed,) worked hard for his place; but the reader must be cautioned how he trusts to these cases. They are very rare, as it is, but it is a well-known fact that when they come to be analysed, some remarkable results are generally discovered. So absurd a value is put in certain circles upon mere talent unaccompanied with moral qualities, or even with what is commonly called 'learning,' such is the ridiculous vanity of some men, that they are often found to take the greatest pains to conceal

from their associates the very labour which they have in reality most painfully applied. No one who is acquainted with schools or Universities will have to go far for illustrations. There is but one safe method, and that is to work steadily from the first.

This steady work must not be confined to Term-time, it must extend into Vacation. Few things tend so much to the shipwrecks so lamentably frequent at Oxford as the mistaken idea (not unnaturally, it must be allowed) attached to the word 'Vacation.' Men, at the commencement of their career, regard it too often as synonymous with the school holidays, and it is extremely easy to lose sight of the essential difference between the two. But what are the facts? The school holidays are the necessary relaxation after months of work, the exceptional period, so to speak, to that which is the rule; the University Vacation, on the other hand, is the rule. If those pleasant seasons are summed up, the largest portion of the year will be found included under them; if the Terms are summed up, the smallest. It is true that it is only when Easter is very early and the Long Vacation therefore unusually long, that the Almanac will give an actual number of days which will approach this result. Nominally, on the average, the Terms occupy about twenty-seven weeks, the Vacations twenty-five. But the Almanac is a deceptive reference. The Colleges never meet till some days (often more than a week) after the beginning of the University Term, they

separate some days before its conclusion. These must then be added to Vacation. Next, add in the days which intervene between the College meeting and the commencement of Lectures, and between the College separation and the conclusion of Lectures. Finally, analyse the summer or Act Term, and see how many working days can be got out of that exciting period even by the reading man; a very simple process of arithmetic will shew on which side the balance lies.

To comment on this extraordinary distribution of time in a place of education would not be fitting here: it is enough that it is so, and that it is likely to remain so. It must then be taken as a postulate that this, the greater portion of the year, must on no account be treated as Vacation by the reading man. Each of course must judge for himself how much he really requires for relaxation. The student proper will probably take only a small portion of the Long Vacation, say the beginning and the end; he will take by no means all of the shorter ones. The rest he will find absolutely necessary for his private reading, and for working up the many subjects which in the short and hurried period of Term he has been obliged to put aside.

Regularity, however, both in Term and Vacation is the point to aim at. Whatever the allotted working time may be, nothing should be allowed to interfere with it. Necessary interruptions enough will come of themselves, such as occasional ill

health, or the demands of some duty which must be attended to; but these will be felt the less if advantage has been already taken of all the time which has previously been at disposal, and if temptations to needless cessation of work have been manfully resisted. A system of 'fits and starts,' of alternate dissipation and cramming, is the thing which of all others must be avoided by those who would do well.

As to a minuter application of this general principle, every man, if he honestly carries it out, will soon ascertain for himself what particular hours of the day will best suit him. On some points the University customs very nearly assign the same limits to all, but the reading man will do well to stretch out the morning period of study to its fullest extent, in order to allow for the inevitable waste of time produced by the process of going backwards and forwards from his work to the Tutor or Professor, and from them again back to his work. Even if five hours are nominally devoted to study before the afternoon recreations, the most skilful user of odd minutes will scarcely accomplish more than four hours' work. If in the evening three or four hours of real work are secured after these well-spent mornings, enough has been done for health, and enough for eventual success. The men who study ten or twelve hours a-day are not generally successful. There are perhaps short periods of the course (not, however, immediately before examination) when

something like this may be required; but the best men seldom exceed the former limits.

But, after all, every person of any experience knows that the number of hours which a man sits poring over a book is of very little consequence compared to the amount of energy thrown into his work; one man's hour will be equal to another's man's three. The art of doing *bonâ fide* work can only be attained, in the majority of cases, by great self-denial, by very rigid and very honest dealing with oneself. It may be learnt by setting oneself a period of so many hours' work, and by conscientiously subtracting from it, when it has expired, every quarter of an hour, nay, every five minutes, when the thoughts wandered away, or when a friend came in; in short, when anything occurred which did not directly bear upon the work in hand. The remainder should alone be counted as so much of the time allotted for the work of the day, and the defect should be made up out of the hours of recreation. It would not be a prolonged struggle. When one has once acquired the secret of watchfulness over the petty thefts which one's time is for ever suffering, attention becomes easy enough.

Does any one at this stage feel impelled to object that the sort and amount of work here sketched out is too heavy a price to pay for the result; that, coming at the precise age when one can enjoy life most, it is little else but downright slavery? The only answer which can be given would seem to be that which any sensible person would be bound to give

to a man who should object to the irksomeness of a morally virtuous life: that it is well worth the price; that it is, after all, but a little trouble to obtain a great result; that it is its own reward; that it gets easier by proceeding; that the very irksomeness wears off and the labour becomes agreeable. Still more, it might be added, if those who have trodden the beaten round of so-called pleasure and idleness were to confess the real facts of their experience, they would describe a weariness and satiety, a disgust with themselves, their companions, and their career, of which the steady working man knows nothing. Nor in any sense is work, judiciously planned and carried out, slavery; it is only irregular work which is so, work by fits and starts, cramming to make up for lost time, the chaining of the enervated faculties to that which they have become unfit to perform.

If the same answer is proper for both sorts of objectors, may it not be suspected that there is some analogy between the things objected to? And surely there is. It would indeed be rash to assert that every idle man must be morally bad, and every industrious one morally good; but if habits of industry, self-denial, patience and punctuality, are not more effective agents in the formation of a virtuous character than idleness and self-indulgence, moralists have been wrong from the beginning of the world. This is suggestive of a remark which is appropriate to the subject of private study. To make any such

work satisfactory, a certain *elasticity of mind* is a matter of absolute necessity. A slavish, unwilling, jaded spirit will scarcely carry a man through his whole career, though it may not be easy to throw it off at first. How is this elasticity to be gained and kept? No one will deny that the negative is plain enough. A vicious life is destructive of it. A mind burdened with a conscience ill at ease is in a pre-engaged, tumultuous condition; scarcely ever calm, free, cheerful or vigorous. Peace is essential to progress and happiness, as well in the individual as in the state. The conditions of this peace it is not our business here to point out. Happy are they who have never lost it, or, if they have, who have been led the right way to its recovery.

But besides this elementary point, there is a real assistance, though it may not strike every one so at first, provided by the fundamental rules of the University, towards the maintenance of the state of mind required. Attendance at the College chapel—not a grudging, formal attendance, but a hearty, willing service—will be found never-failingly useful. This applies especially to morning chapel. College rules generally require but one attendance in the day, (except on Sundays, when they require two,) and that of the morning presents many advantages. It ensures early hours, it comes before work, it interferes less with afternoon recreations. If both could be managed, so much the better, but probably no one in authority would be found to press this.

point, at any rate not where the chapel hour is in the afternoon.

This brings us to the Sunday. Any one who wishes to do a real week's work will find cause to bless the law which requires a seventh day of rest. The hardest reader will find his interest and his duty signally coincide on this point; not, indeed, by making the Sunday a day of mere recreation and amusement, which no one could recommend, but by adopting a wise and carefully considered method of employing it.

Cessation from the usual secular work is then presumed. The question remains whether any part of the day should be used in preparing the Divinity required for the Examinations. It is a difficult question, since the best authorities have been found to differ upon it. One thing is however clear, that preparation of Divinity is a far more suitable employment for Sunday than reading novels and newspapers; and it is not easy to see why, if done in a reverent spirit, as opposed to the mere scholarly way of dealing with them, the Gospels should not be read in Greek as well as in English on that day, or the Old Testament studied with a view to remembering its facts.

The subjects of University sermons, attendance at Holy Communion, and the occasional or periodical frequenting of parochial churches, belong to this head, and might not unreasonably be expected to receive treatment here. They are, however, some-

what beyond the plan of the present Guide-book, but it may not be thought impertinent to say that the true safeguards in a University course, beset with intellectual fully as much as moral dangers, lie not only in moral carefulness, but religious earnestness. The last assuredly, if not the first, will soon decay and disappear, unless the means of preserving it referred to, means which imply much that the reader will easily fill up for himself, are used with scrupulous diligence.

So much for the influence of the heart, and of the conduct, on a course of study. It will of course be understood that it is not treated of merely as means to this end, but rather as an absolutely necessary condition, without which nothing like true work can be satisfactorily performed. A healthful tone of mind enables a man to see things in their true proportions, to attach the right amount of importance to mental training, to regard mere success at its proper value, to bear disappointment, to sympathize with others; it gives him humility, and a readiness to receive instruction; it produces that temper which will best encourage others to give him help.

A few words must be devoted to these bodies of ours, which claim to be considered whenever we talk of the mind which they enshrine. As was said in the last chapter, the Class-man, however intellectual, cannot afford to give all his attention to one part of himself at the expense of the other. If his mind is to be in a proper frame during working hours, his

time must be judiciously employed when not working. The old school-boy adage, "Work while you work and play while you play," is true for all times of life. The general rule seems to be that the mind should be thoroughly unbent during the periods of recreation. If some of the usual amusements are not preferred, at least as much as possible of the free open air of heaven should be drunk in; long walks rather than short ones; out of the city rather than in it: but better still, if used in subordination to the rules for time already laid down, the river, the gymnasium, the rifle-ground, the racket-court, and the cricket-field. If any one of these (or other recreations of the same sort) is found on experience to interfere with such rules, it will be well to give it up at once and take to one that does not, rather than drive off the evening's work to late hours. Late hours prevent early hours next day. No man who is to be up and dressed at seven, or even eight, can afford for a continuance, if he wishes to keep his health and his energies, to be out of bed later than eleven or twelve at night. If the morning's work is not begun at nine, or very soon after, it will come to very little; nor should the evening's work be pushed off much later than seven. But as to these details again, every one must learn them from experience. Such obvious remarks would seem unnecessary, if it were not that the most absurd defiance of their principle is constantly forced on the notice of every one acquainted with Universities.

If it were requisite to fortify these recommendations of a proper balance between in-doors and out-of-doors work, it would be easy to shew how the most perfectly trained specimens of the human race which the world has yet seen were formed on some such avowed system. With the Greeks, and to some extent with the Romans, gymnastics was no less a part of education than grammar and music. The three together formed the ancient curriculum. Under the two last names they included pretty much what we do in the Class course of *Literæ Humaniores*, with the addition of music proper, and all that was then known of mathematics; while their gymnastics would be rather represented by some of our manly sports than by what, excellent as they are in their way, we now dignify with that name. Thus the Oxford system would fail of being a correct copy of its great original, unless the third portion were included as a necessary complement of the rest.

Or listen to Plato while he explains how the Greek gymnastics not only trained the body for the duties of a citizen, but helped to bring the innate tendencies of men to violent anger and rough indignation into alliance with the reasoning faculty; and how, when thus allied, they were together more able to subdue those turbulent desires which would otherwise have dragged man down to the level of the brute. But we need not go to books. The man who has merely cultivated his intellectual self is far from an extinct specimen. Here and there may be

found one who has not suffered mentally by so doing; but too often he will be narrow-minded and visionary, if not peevish and cynical. The truest, freshest, noblest man of our acquaintance will be one who has been equally developed on all sides of his being.

But however well arranged and honestly employed the hours of study may be, the mind however free, the balance of recreation however well struck, few men, if any, can really master the Class course without adopting from the very first a careful habit of *writing down the results of their work.* It is quite true, according to the old saying, that "Memory is a good servant, and ought to be trusted;" but she must not be left without help in such a task as this. If this simple plan is not followed, difficult books, complicated arguments, rapid lectures, stray, unconnected hints, will too surely be found, when the day of trial comes, to have evaporated away; the mind will be left impotent when its stores are required, and pained at the consciousness of having once understood what it no longer possesses in a producible form. Yet the note-book must not take the place of the memory; the evil is still greater, if after all the extra labour, the knowledge which should be in the head is only in the desk, and is equally undigested and unproducible at last.

A sort of middle course will have to be followed. It will clearly be useless to write out a whole book or whole passages *in extenso;* we shall only be where we

were before. Nor will mere headings be of much use. We want something which we can grasp at once, yet something which will give us all we care to reproduce. The fact is, that notes are not worth making until a book has been read and digested. The results of this process are what we must write down, taking care of course that we faithfully represent our author. Our work when completed must be not unlike the map of a country as compared with the country itself; it must be on a sufficiently large scale for use; it must be true; it will be valuable precisely as it gives a correct general knowledge of the whole at a glance, precisely as it connects with accuracy the different parts.

An instance will convey the best notion of what is meant. Suppose we are reading Thucydides. A blank book may be provided for this alone, or, if large enough, may take in the whole Greek History course, which will be better still. As soon as the text of each of the author's eight books has been mastered, a short but careful abstract of the contents should be made upon every alternate page of the note-book, leaving room for the dates at the side. The opposite page should contain, in one column, a second and shorter abstract of the first,—the most prominent facts of all, with the most important dates[8]; the rest of the page should be left for re-

[8] This second abstract will be useful in many ways, but more especially in taking the final review of the work before Examinations. Many men have lost everything by making too voluminous

marks. In the execution of these abstracts there is room for the greatest display of judgment, but it is an art seldom acquired at first. A man may begin by making such an abstract as will confuse rather than assist him; but persevering work of this kind practised on all his books will soon tell, and after a time he will be quite astonished at the facility he has acquired. He will gradually learn how to distinguish the really important points, how to reject trifling details, how to mark the various keystones of the fabric. Not that in such a writer as Thucydides there is anything really superfluous, but it would be absurd to attempt to recollect every minute part of the whole work indiscriminately, while in some parts we cannot afford to lose sight of anything.

The abstracts should illustrate the philosophical law of association: the larger one ought to be such as to call up, when read or thought over, every detail worth recollecting; each sentence should carry with it its pendant of associated brethren: the smaller abstract, in calling up the larger one, will carry with it the whole body. The running abstract given with many Greek and Latin books will serve for a practical illustration, e. g. that in Arnold's edition of this very Thucydides; only that it is not by any means full enough for that first abstract of

abstracts, by attempting to read over too much just at last, and, in consequence, going into the Schools with confused and inaccurate notions about their books.

which we have been speaking, while it is too copious for the second.

It cannot, however, be too strongly insisted on that each man must make his own abstracts; nothing can be more deceptive and useless than those made by another hand. Summaries by others, however masterly, almost always fail in imparting real knowledge; the reason apparently being that they fail to call up any larger mass of associated ideas than they themselves contain. Even when we have ourselves read the book with attention, another man's summary does not recall with accuracy our own ideas while reading it; the result is heterogeneous and confused.

The words 'abstract' and 'summary' have been purposely used here instead of 'analysis,' because the example has been that of an historical book, which, as far as the text goes, requires little besides epitomising. Some general analysis indeed will be required, and will find its place in the column of remarks. In handling philosophical and scientific books, the analysis, or breaking up the text into convenient logical divisions, will be of as much importance, or even more, than the necessary abstract, and should run side by side with it in parallel columns.

The bearing of these remarks on Examinations is obvious. Independently of the above being the only way of thoroughly mastering a book for any purpose, it is all-important when that knowledge has to be tested. If nothing is really learnt which cannot be

reproduced at will, it is pre-eminently so when that reproduction is required on an emergency; on an occasion where the time is exceedingly short for the mass of work which has to be done in it; where the questions meet the eye in a form which is probably entirely new; and where, if the subject is not completely and literally at the fingers' ends, if we have to beat our brains for it in that passing moment, if we have trusted, in short, to 'cram' instead of a thorough digestion of the subject, we have no chance.

Quite as important as anything that has been said about the abstract side of the note-book is the management of the space left for remarks. Still using the Greek History book for an example, in this space should be registered in the briefest form everything which bears on the abstract extracted from all our other sources of information; from Thucydides on Herodotus, from Herodotus on Thucydides; from Grote or Thirlwall, from College Lectures and private Tutors, from Smith's or other books on Antiquities, from any of the other works which we may be taking up. Room must also be left for critical disquisitions on disputed or difficult parts of the text, and some blank pages must be reserved for longer notes on particular subjects, such as migrations, colonization, constitutional changes, histories of particular persons and places, results of modern surveys, &c. By this thorough way of handling a subject, such an atmosphere of light will be thrown around it that Exami-

nation papers will be robbed of their terrors; and, when a man sits down to his isolated deal table in the awful Schools, covered thick with the despairing scrawls of generations of predecessors, and runs his eye over the page,—instead of the too common feeling of being absolutely wronged by the malicious Examiner who has just picked out the very things he had supposed would not be wanted, he will rather wonder how that same Examiner has contrived to hit upon subject after subject to which he had himself devoted his particular attention. Surely this result (familiar enough to those who have gone the right way to ensure success) is worth the extra labour of the notes; nor is that labour really formidable if proceeded with step by step, and not put off to the last moment.

Of course this plan is equally applicable to all the other subjects. There should be note-books of the same sort for Roman History, for Logic, for each of the different branches of Philosophy; taking some one book (or two in succession) as a main stream on the abstract side, and bringing in on the other side little rills from the less important sources to meet it in proper places. Another great advantage is gained by these sort of notes,—no slight one to those whose ideas on education stretch beyond the mere acquisition of Honours,—the note-book remains when the Examination is over. How often is a man who has fairly and laboriously earned a high position at the University heard to regret that his old knowledge

has slipped away from him! Other pressing occupations have pushed it out of his head. The best results of the Class course may indeed have told with effect on his treatment of the pursuits of his life, yet his old acquirements happen to be wanted suddenly, and to conjure them up again is impossible. The well-filled note-book would have been a true friend to such a man, a library in itself. With very little trouble he might have started from his old vantage-ground and carried on his researches as far as his opportunities allowed. It is needless to remark the value of all this to those who are to become Tutors themselves; and who knows that he may not[h]?

To conclude these hints on the use of the pen, the reader should be told that they are neither intended as arbitrary rules, nor offered as mere theories; they have been tried in the Schools and found to answer: they are of course open to modification by each individual. For those whose memories are really so good that all such systematic helps may be despised, they are superfluous. It is believed that such instances are rare.

[h] The interleaved text-book used by many men, though excellent for making rough notes during lectures and in private reading, is clearly no substitute for the note-book here recommended. The latter should take in the whole subject independently of and besides any one particular text: it should give a convenient synopsis briefly and carefully digested from the more random remarks which will naturally find their place in the leaves of the text-book. The difference between the respective values of the two in after-life is also self-evident.

The College Tutor's lectures will follow next in order. In the Class-man's course they come next in importance to a good system of private study; but so very much less important are they than that, indeed so entirely useless without it, so much do they vary with the customs of different Colleges, so much does their value depend on particular differences both in Tutors and pupils, that it is neither necessary nor possible to offer the same minute suggestions as in the former case. It would be easy to say that, like everything else, the happy medium must be aimed at; that they should not be suffered to interfere too much with private study, nor so much neglected as to throw away a great means of assistance; but as the last is by far the most usual danger, as not only the non-reading, (who do not come under our notice in this book,) but too often the reading men, evade them when they can, and complain of the waste of time they occasion when they cannot, it may be useful to enter a protest against such shortsighted and mistaken views.

The general system of these lectures may be described as that of reading through the principal books of the course, (chiefly the Greek and Latin ones,) chapter by chapter, book by book, the men construing in turns, the Tutor correcting, questioning, and illustrating. This may sometimes be varied by the Tutor taking a subject as a whole, and lec-

turing upon it more or less catechetically; but the last is naturally the least usual method, such lectures being considered the legitimate business of the Professors; they are also less suited, generally speaking, to the mixed bodies of Pass-men and Class-men to which College lectures are usually addressed. The thorough knowledge of certain books is still, and, we may hope, will always be, the characteristic of the Oxford system, whether, as in the case of Pass-men, only a little is required, or, as in the case of Class-men, a great deal.

The mixture of the two sets of men in the Tutor's room is very often at the bottom of the Class-man's repugnance to lectures. Yet this in many cases cannot be avoided; it is all but impossible to make a separation between them in the early stages of the course; they often, as it were, overlap one another, and great injury would be done by any mistakes in classification. But could these difficulties be removed, there would remain that of the small number of Tutors in most Colleges as compared with the amount of work to be performed. Under the present condition of things, it is only towards the close of their career, and that not in all Colleges, that the Class-men can expect to find themselves separated off from the rest.

Now, although this state of things must be accepted, although, in consequence of it, the standard of scholarship in the lecture is generally far below

what the Class-man requires, though his ears are pained, his temper tried, by the blundering performances of his companions, yet it is not perhaps too much to assert, in spite of all appearances to the contrary, that his time could not possibly have been better employed. During some time, indeed, before each Examination and throughout the last few months of the course, great latitude of attendance is desirable and is always allowed; but for the greater part of their time few men, however well trained at school, however honest with themselves in private study, are able to dispense with the College lecture. Its advantage will be more apparent, of course, when the harder books, such as the *Ethics* and Thucydides, are the subjects, than in other cases, but men are seldom able to measure at the time how much they are indebted to the practice of construing aloud to a Tutor; how gradually, and as it were instinctively, they are learning to correct their own deficiencies; how difficult it is to acquire the necessary confidence in handling their books without some such regular training; how much benefit they are deriving from the drawing out of their own minds, as well as from that traditional knowledge of great Oxford books possessed by most good Tutors, and which is not to be found in books of reference. As far as regards the Examinations, all this tells more on the paper-work than is generally supposed, but its bearing on the *vivâ voce* part is self-evident. There are, happily, few

College Tutors whose incompetence can nullify such advantages as these[1].

To make the best use of the lectures, the former remarks on the use of the pen should be borne in mind. The interleaved text-book, or the small special note-book for the particular text, should be freely used; the most important hints should be entered in a brief form in the general note-book of the subject; the part of the book which is to be read should be well got up beforehand, and by the help of the Lexicon rather than translations. It would be an insult to the Class-man to warn him against the foolish trick of taking a translation into lecture, even where it can be done with impunity. If the lecture is to be of the least use, it can only be so as testing the merit of private reading under the conditions of the publicity afforded by the Tutor's presence and that of the other men.

But the lowest ground only has been taken hitherto on this point. Few men have been so unfortunate as not to find that careful and regular attention to the established rules has resulted in making a personal friend of the Tutor, and has secured them valuable assistance out of lecture as

[1] It will scarcely be supposed, after what has been said on the subject of private study, that an oppressive system of College lectures is here advocated, a system which shall leave a man no morning time to himself. But this is scarcely ever the case. The practical average is perhaps about twelve or fourteen in the week, and this cannot be considered a very grievous burden.

well as in it. Useful hints and suggestions given in this way will have often saved a man from serious loss of time in getting up books and subjects, and will have established an understanding between both parties which has come into play in ways he little suspected. Such mutual confidence can never exist where the only object of one party is to escape as far as possible from all communication with the other; nor can we wonder, where such is the fashionable line of proceeding, if the Tutor, even though starting with the most zealous and friendly intentions, should gradually relapse into the mere mechanical hack.

The confidential relations between Tutor and pupil here advised are not advantageous only in an intellectual point of view. The intimate connection between the intellectual and the moral life comes before us again here. Not only will a man's mind be expanded and strengthened by intercourse with his superior in age and habits of thought, but he will find the advice of such a friend in most cases of the greatest value in the numerous difficulties of a University career. Such relations are possible in many cases where they have been thought out of the question. That they have not been established is generally put down by men to the stiffness and unapproachableness of the senior of the two parties, but it may be safely asserted that the approach must at least be mutual, and that it is oftener the fault of the juniors than they suppose.

We come next to the other great wheel of the

University machinery, the Professors, and must inquire how far their lectures may be useful in the Class-man's course. The object of these pages being confined to this question alone, it is quite unnecessary to enter into any discussion on the respective merits of the Tutorial and Professorial systems. Happily those controversies which divided the University some time ago have left it, for all practical purposes, pretty near where it was before they began; it is sufficient for the reader that both systems are working on side by side, and we have only to inquire how best to combine them. The proper adjustment seems to be simply this—the Professor's lectures must be considered as *supplementary* to the College Tutor's, and by no means as a substitute for them. The different books and subjects of the course should first be studied in all their detail, both privately and in the College lecture-room; the Professor should be resorted to when this has been done, and not before. The business of the latter is to treat the same authors and subjects in a wider and more general way, with greater copiousness of illustration, with greater licence of digression, than the Tutor. To the Class-man who has not already thought and read pretty fully on the subject beforehand, most of the Professor's remarks will be unintelligible; to the Pass-man, it need hardly be said, they will be still more so.

Thus it follows that the Professors will claim very little attendance before the third year of the course.

They will come into play, generally speaking, after Moderations has been passed. The only lectures that will be at all useful before that Examination are those of the Professor of Logic and the Professor of Latin; and the former only in his elementary course. The lectures of the last will hold much the same place in point of importance, with regard to Moderations, as the lectures given by the Wayn-flete Professor, and the Professors of Logic (in the higher course), Moral Philosophy, and Greek, with regard to the Final School. All these are simply invaluable to the Class-man. He may have given no inconsiderable attention to these subjects, yet there is something in the colloquial method of handling them by a clever man which is sure to elicit new thoughts and suggest new ideas. The Professors, having in general been chosen from the ranks of those who have had great experience in examining as well as in tuition, may be presumed to have acquired a peculiar skill in dealing with the intellectual wants of their hearers. If, then, for no other reason, certainly with a view to the Public Examinations, it will be most unwise to neglect their lectures. The points to which they have called attention will be pretty sure to find a place in the Examination Papers, and even if not, enough will have been gained to give breadth and illustration to answers.

Used, therefore, thoughtfully and carefully, notes being taken at the time and registered, as before

recommended for College lectures, used in connection with and supplementary to those lectures and to private study, used as the crowning part, the finishing polish of the University course, Professors' lectures cannot be too strongly recommended. Used as elementary means of instruction, (for which they are not intended,) or used in a careless way without taking notes, they cannot be spoken of too contemptuously. They will in the latter case not only be useless, but, like all other good things misused, worse than useless; for as they cannot enlighten, they will certainly have one of two effects; they will either lead a man to fancy he is learning something when he is doing nothing of the kind, or they will give him a wearisome disgust for the whole subject.

If the old question is asked how we can speak in this way of Professorial teaching as a primary method of education, when in former times at the great Universities it was, and in some places still is, almost exclusively pursued, the old answer must be given. When books were very rare and expensive, when the sphere of knowledge on most subjects was infinitely more confined than at present, general Professorial lectures were a necessity both at the beginning and end of a University education. Men had to learn in that way or not at all. Besides, they were intimately connected in those days with the now obsolete practice of disputations in the Schools, which probably neutralised some of their defective points. All this has now passed away. Professors

suppose books to have been carefully read, previous training to have been already obtained, subjects to be already familiar. If they acted otherwise, their lectures would be of no use to the superior men, and would be utterly unworthy of a great University. It is plain, too, that in their very nature these lectures do not admit of that personal, catechetical character, which has been spoken of as the great merit of those given by the College Tutor: the whole body of hearers must be addressed together, all presumed to be at exactly the same point, an evil from which, as we have seen, the others are not free, but which with the Professors' lectures is perfectly unavoidable. If another doctrine holds elsewhere in the present day, it will be found on inquiry to be very much the result of circumstances. It is only where rich foundations exist, and a great staff of superior men can be retained, that the full advantages of a solid University training can be ensured.

With regard to the Professors, it is worth noticing that they are in general bound by a University regulation to remain for a short time after the lecture, in order to answer any questions that may be put to them, and it may be safely asserted that they will be found really glad that any one should be sufficiently interested in the subject to take the trouble of doing so. In this way some further benefit may be derived from the lecture, and if the Professors encourage the writing of essays on any points which they may have treated, (as they occasionally do,)

he will be the wisest man who makes the most of the help thus offered him. This word suggests the remark, which may as well be made here, that nothing is more really useful to the Class-man in all ways than the constant habit of writing essays. If his College does not require, as it generally does, weekly or terminal ones, (which he would be wise never to evade,) he should nevertheless practise himself in writing them, and should get some older friend to criticise. At the Class Examinations half the questions require to be treated essay-fashion, and it is too late then to begin for the first time. It is needless to shew how admirably the faculties of readiness in producing and combining matter on a particular point, and of skill in expression, are developed by this simple and old-fashioned, but most excellent habit.

The private Tutors, being but an irregular and occasional part of the University machinery, will require a still slighter notice than the rest; yet no view of the whole system can approach to completeness without some such notice. It may be generally remarked that the very prevalent habit of leaning too much upon this species of help, in the case of those men whose command of funds imposes no check on their proceedings, is in fact absolutely suicidal. As in the case of the College Tutors and Professors, they must only be regarded as auxiliaries to a man's own private studies, and never suffered to occupy their place. If a man resorts to a private Tutor to

learn a subject which he has not already worked hard at by himself, he will simply throw away both his time and his money. Not seldom the difficulties which made him think of resorting to one at all will vanish when steadily faced in his own room, and the result will probably be of a far better and more producible description. The difference of mental habits formed under the proper and improper methods of use, is precisely like that which exists between a manly and effeminate system of training a boy: the one gives a character self-reliant, energetic, free, and useful; that given by the other is weak, slavish, capricious, and incapable.

With this general proviso, the desirableness of the private Tutor under certain circumstances may be freely admitted. His province is to supply that demand for private assistance which the College Tutor is not always able to satisfy, and the Professor of course still less; to ascertain where there has been anything defective in the previous work; to give a philosophical view of subjects, and to connect different ones together by means of references; to offer papers of questions of his own; and to throw in the thousand little useful hints which tell in an examination. Under this view of his functions it is clear that he should be resorted to towards the end, and, if possible, not at the early part of a course; and also that his assistance will be more required for getting up whole subjects than merely for reading the texts of books.

Thus, like the Professors, he will be more useful after Moderations than before it. Yet, though the man who has been well trained at school, supposing he has also had tolerable assistance in College and has gained all he can from the Professors, will scarcely require this extra help, perhaps the majority of men will feel safer in handing themselves over to one Tutor at any rate for a final review of their Moderations work. As to the Final Examination, there are but few, if any, Colleges, where the help supplied is of itself sufficient to ensure a man a high place in the Class List. It is pretty nearly a universal rule with Class-men to read two Terms at least with a Tutor before the day of trial. Few men, e. g. can make much of Aristotle's *Organon* and the higher Logic without such help; the whole subject of ancient history requires to be condensed and combined for most men; nor will the *Ethics*, or other philosophy, be satisfactorily mastered in general without a Tutor.

Once more, it must be repeated that whatever the subject, whatever the period at which the "Coach" is taken, (to use the time-honoured metaphor,) the pupil must not expect to be a mere passenger towards the Examination at the end of the stage. He must supply the motive power as well. It depends principally on himself whether he shall be carried well and safely; on his own zeal in preparing his work and in noting down the hints he receives, his own faithfulness in bringing *bonâ fide* answers to the

papers which he takes away, his own skill in extracting information and in asking questions.

The important place here assigned in the Class-course to private Tutors may appear, at first sight, an effectual bar to the success of those men whose funds barely admit of their paying the necessary expenses of a University education. No doubt it is an extraordinary and inconvenient tax on a class which probably contains the greatest number of those who do credit to the University; but it has already been shewn how the tax may be reduced to a minimum, and it will be admitted that there are few really hard-working men who could not, by taking some junior man as a pupil during a Vacation or two, raise the twenty or thirty pounds extra which will be required. This is generally possible, and would often be rather a gain than loss of time. Or again, might not such a man be often trusted by some friend with the sum on the reasonable understanding, that, if success in the Schools gave him a command of pupils afterwards, he should repay it? A well-timed generosity of this sort has been the foundation of many a great name. For the Second Final Schools, one or two Terms with a private Tutor will also be found, in general, necessary for the Class-man. For the Pass-man in those Schools the standard is far too low to make it the least necessary to resort to such assistance.

The regular fee for all private Tutors is £10 a Term: the "Term" meaning a period of eight weeks, the pupil attending three times a-week for an hour at

a time. Of course deviations from this recognised system are common enough, according to circumstances. Some men may prefer coming, when hard pushed for time, every day; sometimes two hours at one time will be better spent than if at separate times; but as a general rule the received plan above-mentioned will be found the best and safest. It is important to have a day between lectures, and a great deal may be done in a well-spent hour.

CHAPTER III.

RESPONSIONS AND MODERATIONS.

The details of the different courses must now be glanced at, and in the present chapter that part of the *Literæ Humaniores* course which will have to be tested by the First Public Examination, or Moderations. In speaking of the books which will have to be studied, the principle of thoroughly working up a few, and the best, rather than of superficially reading a great number which may bear more or less on the subject, has been kept in view. It will be also seen that this Moderations course is not treated as a final one, but only as preliminary to the preparation for the Final Schools, according to the express intention of the University, and thus that the limited time which can alone be spared for pursuing it is kept in view throughout.

The Responsions, or "Little-go," must occupy us for a moment at the outset. The Class-man may be fairly commiserated for having to submit to a mere schoolboy examination of very much the same character as he has already passed for matriculation, but he will of course make a point of getting it over in his first Term. Nor will he allow it to interfere with that Moderations work which he must begin from the very first. The too usual system of doing nothing else till the Little-go is over, and thus wasting, as some do, the whole early part of the University career, cannot be too strongly reprobated. Nor is there the slightest excuse for it in the case of any one who has had a moderately good preparatory education. This may be seen at once from the bare statement of the papers which are set for the Little-go. They are four in number. One contains a piece of English to be turned into Latin; the second, third, and fourth, contain very simple elementary questions in Grammar, Arithmetic, and Algebra. The last may be exchanged for Euclid if preferred. Besides these, a small portion of one Greek and one Latin author has to be got up for translation, both on paper and *vivâ voce*. The further facts about this Examination may be briefly stated thus. The grammatical questions ascend no higher than the limits of the small grammars used in schools; the arithmetical include nothing beyond Vulgar Fractions and Decimals; the Algebra stops short at Simple Equations, the Euclid at the first two books.

The prescribed amount of those Greek and Latin authors which are usually taken up is two plays of the Greek tragedian chosen, and three of Horace's Books of Odes, with his *De Arte Poetica*, (or five books of the *Æneid* or the *Georgics*). The tragedian chosen by the Class-man will generally be Æschylus or Sophocles, instead of Euripides; the latter, from its comparative easiness, not being so valuable to him in the Moderations School. This consideration, it may be observed, will not affect the Pass-man, who being only required to offer two books at Moderations, is not allowed to use the same books or the same authors twice. As to the Class-man's choice of his Latin book for Responsions, it will be pretty much a matter of indifference to him whether he offers Horace or Virgil, as he will be *expected* to take up the former for Moderations, though not absolutely required to do so as in the case of Virgil.

Thus, in preparing for Responsions, the Class-man will have in some sort covered, as far as books are concerned, about one-eighth part of the ground he will have to occupy at his first appearance in a Class School. He must, however, as soon as ever he has settled down for residence, take a survey of the whole work before him.

In examining the statutes for this purpose, (or rather the explanation of them put out by authority,) he will find that for the higher honorary distinctions (i.e. the First and Second Classes) in Moderations, four Greek and four Latin authors are expected to be

offered for Examination. Of these, two Greek and two Latin authors are specified as necessary, viz. Homer, Demosthenes, Virgil and Cicero. He will have, then, to select four more out of the prescribed list[k]. Two of these four again, though nominally optional, are virtually settled for him by custom and the Examination Papers, viz. Æschylus or Sophocles for the Greek author, and Horace for the Latin. Thus the choice is further restricted to two. Now in deciding what these two shall be, every one will of course be more or less guided by his peculiar tastes, and by the accidents of his previous education. What a man has best mastered before will, on the whole, be best to choose now; but it would be well to attend to the following remarks in forming a decision. It cannot be denied that the most usual way of filling up the list has been to throw in another tragedian or Aristophanes, and Juvenal or Terence. Perhaps, however, in-

[k] The list from which the selection must be made is as follows:—Homer—*Iliad* or *Odyssey*, twelve books. Æschylus—any five plays. Sophocles—any five plays. Euripides—any six plays. Aristophanes—four plays. Pindar. Demosthenes—*De Corona* with Æschines *in Ctesiphontem*; or *De Corona* with *Olynthiacs* and *Philippics*; or *In Leptinem, Meidiam, Aristocratem*; or other orations of equal length in the aggregate. Thucydides—any four consecutive books. Herodotus—any five consecutive books. Virgil. Horace. Lucretius. Terence—four plays. Plautus—four plays. Juvenal—the whole (except Satires II., VI., IX.) Cicero — *Orations against Verres*; or any eight other orations of equal length. Tacitus—first six books of the *Annals* or the *Histories*. Livy—any six consecutive books.

creasingly often, and certainly with a much more far-sighted prudence, two of the historical authors are offered instead. Their advantage over the others is obvious on the lowest ground; they form the staple of the Final Examination, and thus a considerable saving of labour is gained. Just as at Responsions a part of the work is available directly for Moderations, so by this plan a part of the Moderations work is available for the Final School. But there is more than this in the suggestion. The subject of Ancient History is much too great a one to be pushed off to the last part of the University course, and this no doubt is the reason why these authors have been inserted in the prescribed list. It is scarcely probable that any early work will be done in the direction of this study unless special historical books are to be prepared for the first Examination. After Moderations has been passed, the great subjects of Philosophy and the higher Logic will be formidable rivals to Ancient History, (to say nothing of any time that may be devoted to the other Final School,) and if that study is begun then for the first time, the result will generally be, that it will be very insufficiently handled, and perhaps total failure in the Schools ensue in consequence. The importance of having a large and complicated subject before the mind for a long time is not easily estimated by a beginner. Not that the wider and deeper study of History which is proper after Moderations is recommended at the

period of which we are now speaking, but an acquaintance with a considerable part of the text of the authors, along with that slighter historical preparation which will be presently mentioned, will form an excellent foundation for the subsequent work. Without being aware of it ourselves, we shall be really going through a process of digestion and assimilation, which will make the whole difference when the subjects come crowding in towards the last.

Supposing, then, this suggestion acted on, the question between Herodotus or Thucydides may be left to the accidents of the particular case. Herodotus has the advantage of being earliest in order of time, of being easier, and of working in with the Homeric dialect. Thucydides will require less reference to other books, since his plan includes a comparatively small range of place and time; the hard parts will form a better field for the display of scholarship; and the dialect will afford an earlier and better preparation for the philosophical books of the Final School. The balance seems to lie on the side of Thucydides, but this is pure matter of opinion. Opinions will also vary with regard to the Latin book. The first six books of Livy's First Decade will cover early Roman history, and their being taken up in good time will give a fair chance to this much-neglected branch of the work; they will also give plenty of opportunities for shewing scholarship. But Tacitus is a scholarship book *par éminence*.

With regard to this last point, the most important one in the Moderations School, the historical books will certainly be no way inferior to any others; a sufficiency of poets and orators is secured by giving them three-fourths of the whole room; and it may be confidently predicted that the longer the present system works, the more decidedly will the Moderations School be regarded by the authorities in connection with, and as preparatory to, the Final one. One more book there is, indeed, on the list which combines the poet and historian in one, Aristophanes. The light thrown by that author on the very part of Grecian history which has to be most carefully studied, renders him peculiarly valuable in the Oxford course. How then is he to be brought in, and who must give way? To those who have read all, or nearly all, the books here recommended at school, as the best men will have done, it would be no hardship to add one more to their eight books; for it is by no means uncommon to offer nine or ten. Where a man is not forward enough for this, it might be a question between his tragedian and historian, as to which shall make room for the comedian, but it will probably be found best, on the whole, to relinquish the latter.

There are perhaps certain cases where a man who has read high at school will find it well to bring up Pindar instead of Aristophanes, though the latter is generally the best.

The choice of books having been made, a few

words as to the manner of getting them up will be proper here. On this point the distinction on which Oxford prides herself with regard to her Class-men, is *thoroughness*. That always has been, and still is, the *sine quâ non* of all the work in all her Schools. She has always rejected a system more brilliant in appearance, but less valuable in reality, of requiring language merely as language, and leaving the books by which a knowledge of it is to be tested unregulated as to name and number. She has a sufficient guarantee for scholarship in her requirements as to composition and the getting up of the prescribed books, besides the paper of questions bearing directly on the subject.

In the first place, then, a thorough knowledge of books is only to be got in one way, viz. by laborious exercise of thought, by bringing the full powers of the mind to bear on every hard passage, by using the Lexicon, or Dictionary, and the large Grammars wherever one feels that the whole secret of the construction is not clearly understood. This is the method pursued by all good scholars. The opposite one, not a little practised at Universities as well as schools, is to resort to a translation whenever the slightest difficulty occurs. The former method perseveringly and self-denyingly followed up, with the Tutorial assistance mentioned in the last chapter, not only ensures success at the Examinations, but lays the foundation of that tone of mind and character which it is the main object of

all education to produce. The latter produces failure in all ways. It is easy to see how it interferes with moral discipline: it is not difficult to understand how it ruins a man's prospects at the Examinations. What is easily learnt is easily forgotten; the hard passages have failed to become imprinted on the mind; the very point which was as clear as the day by the light of the translation, comes up again in the Schools; the crutch is gone, and the cripple who trusted to it is helpless. Besides all this, it must be remembered that there are very few really good translations in existence, and that men often in consequence run the chance of getting into errors which they might otherwise have avoided.

No one who gives their proper weight to these considerations can think for a moment that any real saving of time is effected by such means. The only possible way in which a translation can be used with advantage by any man who desires to be a good scholar, is to make it the very last step in his proceedings. After he has got up his work as recommended, let him run over the translation by way of comparison. He may often discover some neater way of rendering a passage, but not unfrequently he will find that he has outstripped his guide; and even when he cannot claim victory, there may be enough to be said on his side to make it far more satisfactory to the Examiners than a mere adherence to some received interpretation. It is well to know more than one way of doing a thing, but unless a

man has already learnt his own, the result will probably be that he will have learnt none. Latin translations of Greek books are less objectionable than English, but only in some degree. Of all the books taken up at Oxford there are editions with notes, some of course better than others. All that really requires elucidation (and a good deal more besides) will be found in these notes. The Tutor will be the proper person to recommend editions[1].

The practice of translating *vivâ voce* in the lecture-room must by no means supersede that of translation on paper. The attainment of a good style in rendering Greek and Latin should be made a far more direct object than it generally is, and it can only be attained by constant practice. In Examinations nothing tells so much on a man's place as a good scholarly style—faithful, yet not slavish—in free, vigorous English without turgidity. It must of course vary in some degree with the author, and this will give plenty of opportunity for the display of taste. With regard to the critical paper, the more complete the preparation of the books, the further will be the advance towards the preparation for it. The habitual reference from the book in hand to the greater grammars, Jelf, Buttmann, Donaldson, Zumpt, or Madvig, will be a sounder method than merely getting up the higher parts of those books, schoolboy fashion, though a certain amount of the latter will

[1] The editions most used at Oxford are named in Appendix II.

still be necessary. The recurrence of the same words and phrases, and the differences of sense and construction, as observable in different books and in different parts of the same book, must be noticed and collected. All this will come out in the Schools in one way or another. The higher philological standard which has been gradually enforced at Oxford renders it necessary for the Class-man to study such books as Buttmann's *Lexilogus*, and Donaldson's *New Cratylus* and *Varronianus*, though a thorough mastery of this subject is scarcely to be expected of men in general as Undergraduates. A previous knowledge of German, which would enable the scholar to unlock some of the philological treasures collected in that language, will of course be highly serviceable, but if not previously acquired, he has a great deal too much before him to attempt to learn it before he takes his Degree. Much more, however, may be made out of common English books than is generally thought, e. g. such a book as Liddell and Scott's Lexicon, where the treatment of most of the words leaves little to be desired, and is indeed only what the student would find by searching elsewhere, arranged under the most condensed form and ready to his hand.

Moderations being pre-eminently a scholarship Examination, the study of the text will form the principal point in getting up the books; the matter will be a secondary consideration. Even in the historical books this will be the case. Nevertheless,

the matter must not be neglected. Whether the historical books are taken up or not, as recommended, some knowledge of the history of the times of the poets and orators is absolutely necessary to a proper understanding of the authors. It would be well to begin the acquaintance of the larger Histories even for this purpose. For the Latin authors, indeed, the excellent summary of Dean Liddell in one volume will be sufficient, but for the Greek, the election had better at once be made between Grote and Thirlwall. It will not be well to attempt both. The first is far the most generally read of the two, and though wanting in the spirit of fairness and moderation which distinguishes the other, is in many respects admirably adapted to be the scholar's guide. Its critical treatment of the text of Herodotus and Thucydides is peculiarly valuable, and the life-like modern garb in which antiquity is presented imparts exactly the sort of interest in the whole study of ancient history which is most to be desired. It will of course be unnecessary to study the whole work at this stage. The early volumes will not be found of any great use, with the exception of the part which discusses the Homeric controversy, a subject on which every scholar must read and form an opinion. Mr. Gladstone's great work will naturally suggest itself as a commentary on the Homer taken up, but it will be found too formidable a book in point of size to deal with closely, except as a book of reference. The more thoroughly, however, its

tone and style are imbibed, the better, it may confidently be affirmed, will be the texture of all the after-work of the Schools. Whatever opinions may be held as to the main theories contained in the work, no one has been found to impugn Mr. Gladstone's primary propositions on the immense importance of the literal study of the Homeric poems as the foundation of all Greek history, ethnology and mythology. The student will be guided by the books taken up as to reading other parts of Grote. It will not be ordinarily worth while, for instance, at this stage to read much of the sixth and seventh volumes, if Herodotus is the chosen author, or of the fourth and fifth, if Thucydides. Such works as Smith's or Keightley's Manuals may be resorted to for those parts of the history of which a more general knowledge is sufficient, but as a general rule the sort of summary which these books represent is of marvellously little use. The ground is gone over more rapidly, but the difficulty in remembering is far greater. A volume of Grote is, for instance, in its permanent impression on the mind worth a hundred times as much as the few pages of Keightley to which it corresponds.

Smith's *Dictionary of Antiquities*, and his *Biographical and Geographical Dictionary* will supply all the other necessary information for this course. They, with the Lexicons and the larger Grammars, form the indispensable apparatus for all work. Wordsworth's *Greece* is a useful book to amuse a

leisure hour; something will be gained towards connecting the past with the present under the guidance of a true scholar. This, however, is mere recreation. To those who have a peculiar turn for antiquities, many other books will suggest themselves. The studies of Palæography and Numismatology were lately recommended by high authority as parts of a new Final Scholarship School which was proposed. The scheme was rejected on the natural ground that the time was already too short for the ancient studies of the University under their new conditions: but it may be well to observe that any experience in, or taste for, inscriptions, coins, or MSS., working in as it will with every branch of classical education, cannot fail to be most valuable both in and out of the Schools. No time will be lost by a few visits to the Bodleian, or (when in London) to the British Museum, with this object in view.

With regard to composition, it will have been seen that the Class-man is tested in all the four usual branches, Greek and Latin prose, and Greek and Latin verse. To make any figure in all these, a man must in general have acquired them before residence. They are seldom learnt except at school, for nothing else requires such a long apprenticeship or so much supervision. If, then, they have been previously neglected, it will be of no use to attempt impossibilities; one must concentrate the attention on the prose and leave the verse alone. The latter is of secondary importance in the Examinations: the man who

has that arrow the less in his quiver shoots at a disadvantage of course, but if his prose is good and all the rest of his work thoroughly done, he need by no means despair even of a First Class. The Latin prose is a *sine quâ non* in both the Class Examinations, and must be made a matter of incessant practice. The best scholars lose the art so rapidly, that no one can afford to count on a former possession of it. All the help that can be got from the College Tutors should be made use of, for few men are fair judges of their own performances; and the Professor of Latin will be attended with the greatest possible advantage. Besides hints on composition, a great deal may be learnt from the Professor as to the best style of translating and other parts of scholarship. The Greek prose comes next in importance to the Latin, and, like it, is required for both Examinations, though not so absolutely. Besides its direct importance, however, the facility which its cultivation gives in mastering the more difficult books of the final course is so great a gain that no one would be wise to neglect it. The importance of an accurate use of *accents* cannot be overrated.

The different methods of acquiring skill in composition are rather matters of discussion for schools than Universities. Plenty of careful reading is the surest passport to skill in writing. Perhaps the most legitimate use of translations is for the purpose of rendering the English back into Latin or Greek. This is seldom a *bonâ fide* work when done from a transla-

tion made by oneself: the words and phrases linger about the memory, and intercept that process of thought and research which is the only thing that really tells in the end. There are not many translations, however, fit for this purpose. Vaughan and Davis's version of Plato's *Republic* is about the best Greek one, and the Dublin translation of Cicero *De Officiis* (in a different way) a very good Latin one. Linwood's *Specimens for Translation* may also be recommended. The old-fashioned plan of learning Latin and Greek by heart is second to none. Nothing will 'pay' better than a thorough knowledge of Cicero *Pro Archia,* or parts of Demosthenes. It is strange that at schools this practice should not be more extended to prose authors: too much is generally sacrificed to verse.

With regard to composition cram-books, their usefulness to those whose previous education has been deficient is not denied, but they must be considered a very inferior means of acquiring proficiency. This remark does not apply to such books as Frost's *Materials for Latin Prose,* which is a mere collection of short English pieces of various styles, with a key which contains the Latin rendering, or to Holden's *Foliorum Silvula,* Wilkins's Manuals of Latin and Greek composition, and some others; and indeed this sort of book is invaluable for the practice it gives in handling peculiar styles of English, ancient and modern, a task which will often puzzle the best classical scholar who has

not given special attention to the subject of English style. For colloquial Latin, on almost every sort of topic, nothing can be better than the books generally recommended, Erasmus' Colloquies, or Muretus.

It can hardly be right to quit the subject of scholarship without adverting to its connection with the various prizes open to competition in the University. It will be a question for each man separately how far he shall allow such competition to interfere with his regular course of study; but as a general rule, one or two such contests, whether ending in success or not, will be of essential service to most. The sooner a man understands what a stiff examination really is, the sooner he learns his own weak points, the better. Most men have undergone some failure before success. It must also be observed that since the three branches of scholarship—translation, philological criticism, and composition—mentioned above as forming the staple of the Moderations School, are also the subjects of examination for these prizes, there is little loss of time to be apprehended. Thus a decided balance of gain on the whole lies on the side of doing something in this way. The only danger will be lest the excitement of too many trials (and perhaps disappointment) should disqualify for steadily working up the special subjects which are imperatively required for Moderations. After Moderations few men can afford to divert their attention from the studies of the Final course, which are of a different sort.

Many things, however, will guide a man in fixing his relative place with others, and thus judging of his chances of success; and, after all, it must be recollected in weighing what is best to be done, that while the 'Ireland' or the 'Hertford' Scholarships, the Gaisford and the Latin verse prizes for composition, are very great distinctions, there is no disgrace in not trying for, or in not getting, them. One man succeeds, and only one; while for a man properly trained at school to fail in his Class is doubtless more or less of a disgrace, and will be infinitely more regretted afterwards.

The heading 'Scholarship' may stand over all that has been hitherto said as to preparation for Moderations, such being avowedly the main element in that preparation. But "the highest Honours cannot be obtained without Logic," and that subject must be considered next. Some have thought it unwisely tacked on to its more bulky neighbour. But without some radical alteration of the whole present system, it is difficult to see how it could be avoided. The present subjects of the Final School are already too great for the allotted time, and ought to be commenced before Moderations. They could not by any possibility be satisfactorily disposed of, if the main work of the Logic had not been already accomplished before that time, and it is clear that the only guarantee for such work must be obtained by giving it an important place with reference to the Moderations Class List. But the University has other and good reasons to shew besides this. The study of Logic, dry

and mechanical though it be in its elements, is perhaps the best of all instruments for bracing the mind. Pursued, therefore, hand in hand with scholarship, it will give (often without our being at all aware of it at the time) just that depth and vigour to its partner which will make all the difference between the texture of the work produced at school and that of the University. The habits of enquiring into the inner meaning of things, of steady thinking, and patient balancing of conflicting statements, are as valuable adjuncts to scholarship as they are to philosophy and history. If it is said that scholarship itself is chiefly of use as giving these very habits, it may be answered that it only does so indirectly, and that so direct an instrument as Logic is far too valuable an agent to be neglected. It may not be too much to assert that any time it abstracts from the pursuit of scholarship is so much gain in the improved quality of the whole work done.

But, however this be, Logic is not regarded as a matter of choice for the Class-man: it will probably be a new [m] subject to most men, and as a pretty

[m] Might not elementary Logic be taught more frequently than it is in the upper forms of schools which prepare for Oxford? There seems nothing in the thing itself to prevent it, and it would certainly be a great help to a man in his University course. It would form an excellent mental discipline for the schoolboy, while it is no more difficult or repulsive than the elements of any other subject of study. It is far more suitable to the boy than to the man, whose principal dislike to it generally arises from his having to deal with what should have been got over at an earlier stage, and who in consequence frequently neglects the elementary part to go on with what is more on a level with his other studies, and thus ends by never

high standard has to be reached in the year or two after matriculation, it is clear that no time must be lost in making a beginning. It will probably be wisest in the end to attempt no novel ways of dealing with it. The Oxford system has always, in accordance with the plan pursued in its other branches of study, required a thorough knowledge of a certain text-book as a foundation for Logic. This text-book, the shorter Compendium of Aldrich, is indeed miserably deficient, even when read (as it must be by the Class-man) in Professor Mansel's edition with notes and appendix. It is a compendium of a compendium, the meagre fare on which Oxford had been content to subsist till Archbishop Whately and Sir William Hamilton recovered for the study some portion of its ancient consideration; but until something better is provided to take its place, it must be got up, a great deal of it by heart, and the rest with the greatest care. Why, when the study has revived to so great an extent, when the first business of the College and private Tutor is invariably to pick this text-book to pieces, and to shew how almost every sentence is either wrong or unsatisfactory, when every student has thus to go through an organized process of learning and unlearning, of making a retrograde movement with every progressive one, (like a man going up the

really mastering it at all. English schools would probably find their advantage in the increased number of Class-men to which they would be able to point, if they paid attention to this subject. In Scotland elementary Logic is taught at many schools.

cindery side of Vesuvius,) the University should not indulge its *alumni* with some trustworthy guide on a level with the advance of the times, is a question which is easier asked than answered[n]. Something of the sort cannot, in all probability, be much longer delayed. One hint which may be useful with regard to Aldrich is to remember that 'the Dean' represents to a great degree the old medieval Realistic school, which finds very few supporters now-a-days. Thus its doctrines will be found latent under words where it would scarcely be suspected unless by one who was on the watch; the discovery will solve the problem of many a tough passage in the Dean's crabbed Latin.

Along with Aldrich should be read Whately's *Elements of Logic*, as a modern, common-sense introduction to the subject. Whatever opinions may be held on the general merits of the Archbishop's popular treatise, there can be but one on those of his chapter on Fallacies, and on the usefulness of the collection of logical problems which is to be found at the end of his book. No time can be better employed than in working these problems

[n] The University might surely without any difficulty procure such a manual by appointing a committee to draw it up. It should scarcely be left to any one person, however eminent. If three were to be selected, the same names would probably suggest themselves to every resident as those most proper for the office. Latin would perhaps be still preferable to English, if the manual is to be got up and almost learnt, as it has been of old, and as would indeed be always desirable.

out, and thus acquiring what is most practically useful in the whole subject (considered as an art), namely, skill in dissecting arguments, in detecting flaws, in reducing verbiage to strict reasoning. The same sort of thing should be done with all arguments wherever they occur in any part of the Oxford course, and the habits thus formed will, it need scarcely be said, be found invaluable afterwards. The College lectures will supply all that is wanted in the early stage of the study, nor should the Professor be attended till the above-mentioned books have been mastered: for, as was previously observed, Professors do not undertake to supply the place of private study, but only to illustrate and fertilize it. The student will be still better prepared for lectures if he has added to his list Munro's *Manual of Logic*, which has the great merit of presenting all the troublesome technicalities of the subject in an intelligible form, and abounds in carefully chosen illustrations. It is, however, unfortunately a scarce book.

Little more can be said about Logic as an art without entering into details which do not fall within the scope of these hints, but in its other aspect, as a science, a few words will be proper. In this view the history of Logic, the various schools of opinion with regard to it, its philosophical position, its method and connection with other sciences, must be diligently studied. Perhaps the next thing to do, therefore, will be to make some acquaintance with the system of Aristotle, the great father of

Logic, though the *Organon*, his own work, can hardly be attempted before Moderations. The logical part of Reid's works (edited by Sir W. Hamilton and supplied with his invaluable notes) will be read with advantage for this purpose, and Mansel's Appendix to Aldrich should be carefully digested. Sir W. Hamilton's masterly Essay, reprinted from the 'Edinburgh Review' and to be found in his *Discussions*, should also be read; indeed, every glimpse which can be caught of the subject through the medium of the writings of that great philosopher should be made use of. It is only to be lamented that he did not supersede the necessity of reading any other logical treatises by writing a complete one himself. This general acceptance of his leadership need not, however, oblige us to adopt without reservation a point of detail like his doctrine of the 'quantification of the predicate.' It would be well to read on this point at least, if on no other, Dr. Thomson's *Outlines of the Laws of Thought*, a book which will indeed be an extremely useful and pleasant one to study from beginning to end at some period or other of the logical course, but in order to avoid the error of recommending too large a list of books, it is not here placed amongst such as are absolutely necessary.

Mill's *Logic* has been purposely postponed to the foregoing works; but as it is generally considered a necessary book, some notice must be taken of it in this place. Whatever may be thought of its necessity

in consequence of the want of any other book to cover the space it fills, it can hardly be deemed desirable that the study of this writer should be made the *foundation* of logical reading. The principal reason perhaps for the influence exercised by the work at Oxford, is that, being much more a philosophical than a logical treatise, it is put into men's hands at a period when they have not yet studied any other philosophical systems at all. It would be *more* in place if read only for the Final School, and if it thus formed only a part of a comprehensive philosophical course. Its place would then be easily recognised, its parentage traced, its results observed. It is easy to see how, in the absence of this extended view, a book written with ability and in an agreeable style, and contrasting in these respects very favourably with the dreariness of the Oxford text-book, will naturally attract devoted admirers and give a colour of its own to the whole philosophical training of the Final course.

Something, at any rate, should be done towards laying a tolerably sound basis and giving some sort of standard by which to form a judgment on a book of this sort. That the first volume is sufficient for the Moderations course makes but little difference in the estimate, since the second volume, which contains most of the questionable matter, is an integral portion of the whole work. It may be enough then at this stage of the course to suggest, that Mill is not unanswered nor unanswerable, and to remark that the system of Inductive Logic which

he enunciates is applied by him to questions with which it has no necessary connection. It is much to be regretted that Oxford herself has not taken in hand her own especial subject, and produced a system of Inductive Logic which might be recommended without qualification [o].

Mansel's *Prolegomena Logica* supposes a knowledge of elementary Logic, and discusses the principles of the science in its relation to other mental sciences, as well as some of the numerous philosophical problems which present themselves directly we get beyond the bare technicalities of Logic proper. It may well be questioned whether, if Mill is to be read before Moderations, Mansel is not quite as much entitled to be heard. The one is not really more elementary than the other, though it appears so; and if the difficulties of the *Prolegomena* are fairly met, the result will certainly be more satisfactory than that obtained by spending the same amount of labour over Mill. If it is in advance of the Moderations course in general, it may be remembered that it is so much gain towards the Final one, and, as previously mentioned, the time for that course is already short enough for the required work. The only other book which shall be mentioned here as a valuable help of the same kind as the foregoing,

[o] If Sir John Herschel's *Discourse on the Study of Natural Philosophy* had entered more fully into the details of the Logic of Induction, it would have gone far to supply the place now occupied by Mr. Mill. Whewell's important work on the Philosophy of Induction is liable to the same remark.

is Karslake's *Aids to the Study of Logic*. Though scarcely to be considered as a necessity of the course at this stage, it will be found to throw light on some difficult subjects, and has the merits of soundness and brevity.

It would be easy to add to the number of books here recommended, but the above will probably be found sufficient by most men, for in Logic, more even than elsewhere, the rule of "a little and well" holds good. It is believed, on the other hand, that it will not be found too formidable a list by those who lose no time after the commencement of residence, and who pursue the study steadily side by side with the rest of the work.

The general remarks of the last chapter on note-books for different subjects apply with special force to Logic. The subtle distinctions between different systems and schools will scarcely ever be clearly taken in without having been written down in connection with one another, and made the subjects of frequent reference; while at the same time the leading questions which cannot but be treated in every one of the books taken up, pretty plainly indicate the sort of arrangement which is required. Such points as Nominalism, Conceptualism, and Realism, the prime laws of reasoning, the different species of cause, the relations of form and matter, and of form and law, the categories, predicables, logical and metaphysical wholes, induction and deduction, the mutual relations of thought and language, and the relation of

Logic to other sciences, may serve as the most obvious examples. From these are drawn the standing questions which continually reappear in the Examination Papers under some disguise or other: thus it will be no argument against the chance of finding them in one Paper that they were asked in the last. To be at all safe it will be necessary to have them all duly marshalled in their proper places, and to have matter readily producible on each of them. A judicious selection of topics, a careful abstract of different opinions under each head, and a good synopsis of the whole, made in one's own mind, will go a great way towards ensuring a set of satisfactory answers in the Schools.

In concluding these remarks on the course, it is important to point out how very much success in the Final Schools depends on not putting off Moderations too long. The limits between which the latter must be passed are the seventh and tenth Terms. If put off till the last, the preparation for the Final Schools, which can scarcely be satisfactorily made in two years, nor in that time at all unless a good deal has been done while preparing for Moderations, cannot by any possibility be extended over any longer period, *the eighteenth Term being the extreme limit within which Final Honours in any School can be obtained.* The prevalence of this practice of delaying Moderations till the last was, till the year 1859, when the tenth Term was wisely substituted for the twelfth, the great cause of the numerous failures which took place in

the Final School of *Literæ Humaniores.* No Class List came out which did not excite the surprise of the University at the non-appearance of certain names in the First and even Second Class which had been already distinguished at school, at college, and in Moderations. The fact was that such men, from over-anxiety to secure their place in the trial which was immediately before them, and from a nervous dread of forfeiting their early reputation, shut their eyes to the consequences in the more distant Examination.

These cases are not of course to be confused with those where men, from having wasted their first year, or some months of it, were simply obliged to put off Moderations to the last if they would compete for Honours at all. These men could hardly expect to succeed in both Schools, and were fortunate if they did in one; but even they would have done better if they had made an early push for Moderations, and thrown the consequences of any mistakes rather upon it than the Final School, for in the latter they might yet have recovered their proper place.

If a contrary view to this is asserted, if it is deliberately preferred to be a First-Class-man at Moderations rather than in the Final School, it may be well to consider that question for a few moments. It can hardly be denied that there are men whose taste and powers are so strongly opposed to the severer studies of the Final course that success in it would be improbable, and who may have qualifications for success in the earlier one, which would

make it advisable for them to throw all their strength into it, even to the length of putting off to the last possible Term. There will also be men who, after an industrious and distinguished career at school, have utterly deteriorated at Oxford, and who have lost their power of application too entirely to leave them a chance of making anything out of their University work. Such have only their school education to trade upon, and this will stand them in stead at the First Examination alone. These men, however, will seldom be found in the First Class at Moderations, for their early acquirements, which might have done much for them if tested while fresh, will probably at the end of two or three years be too much damaged to give them a first-rate position.

But excluding these two sections of men, and supposing the Moderations First attained, can it be regarded as anything like equally desirable with the Final First? Surely the answer must be in the negative. Putting aside the higher sort of arguments, such as that the one School is only intended to be a sort of halfway-house to the other, and distinction in it merely that of the boy-man, while in the other it is that of the man who has had the training of the last, and by far the most valuable part of the Oxford course; or, again, that the staple studies of Oxford, Science and History, are scarcely represented in the First School, and that they are subjects which test the grasp and power of the mind far more than simple scholarship,—the more patent, and, so to say, vulgar

view, is not without weight. Which is likely to be most widely known and most referred to afterwards? In the eyes of the educated public the word "Final" goes a long way. The Oxford First Class, very much in consequence of the celebrity of many of those who have gained it, has a certain prestige: the First Class in the present Final School of *Literæ Humaniores,* though not precisely the same as the old one, is still its representative, and towers far above all the other "Firsts" which can now be got at Oxford; while the Moderations First will never be looked upon in any point of view very different from that in which a high place in a College examination (at Trinity or St. John's) is regarded at Cambridge, or a successful competition for a College scholarship at Oxford. To these points of contrast may be added that which has always existed in the system of assigning Classes at the two Examinations. Indeed, it was never intended that the present question should be debateable at all. Two divisions alone were contemplated, in the upper of which were to be included all who did well, and in the lower those who were less satisfactory. Even since the innovation of the Third Class the same sort of latitude has been retained; a very much larger number of names being almost always found in the Moderations than in the Final First. Thus selectness, the very essence of a distinction, is on the side of the last School.

It is scarcely necessary to notice here the complaint, which was made during the early days of

the present system, of the defective scholarship which was admitted to a high place in the Final School, and which was used as an argument against the value of a Class in it. Though scholarship only occupies a place amongst other qualifications in that School, there is quite sufficient provision for its display, as will be seen further on, and if that provision was not sufficiently guarded at first in some cases, the same remark cannot be said to apply now.

It must, then, be repeated that, important as a Class in Moderations is in itself, (and nothing here said must be understood as depreciating it,) the other is still more important; and that it is clearly most unwise, on every account, to push off the First Examination beyond the earliest Term in which a man can offer himself with any chance of success. Every moment of the after-time is required to prepare and properly digest the great subjects which are to come, and even if some of them should be begun before Moderations, yet their regular study will seldom or never be thoroughly undertaken till that Examination is disposed of[p]. The thing to aim at is a First Class in both Examinations. That forms the real, unexceptionable, Oxford "First."

[p] The *viva voce* part of this Examination being of much the same character as that of the later one, no separate notice will be required, but some remarks applicable to it will be found in Chap. VI.

The Mathematical School of Moderations is also referred to under the same heading as that of the Final School in Chap. VIII.

CHAPTER IV.

THE FIRST FINAL SCHOOL.—HISTORY.

The Moderations Class must now be supposed to have been taken, and thus the time to have arrived when a decision must be come to as to the way of dealing with the Final Schools. At present, for the sake of convenience, only the first of those Schools, or that of *Literæ Humaniores*, will be considered, but for those who are intending to compete for Honours in both, it will be necessary to let the preparation for both run hand in hand. At the same time, while the Second School should not be neglected, the preparation for it should hold only a subordinate place, the principal attention being devoted to that which is intended to be the main staple of Oxford education, that general mental training in *Literæ Humaniores* which is to fit a man for any future special study. There will be certain cases where a peculiar unfitness for the one and fitness for the other make it desirable to reverse the arrangement, but these require no notice in the present chapter. It will accordingly be wise to get the First Final School over six months before the last Term in which Honours in the Second are possible, or in the sixteenth Term, thus leaving the last half year clear for its special work, though by no means leaving everything to be done in that short time. The advantage, then, of passing Moderations in the seventh or eighth

Term, where it is at all possible, is obvious. The First Final School should, properly speaking, have at least two clear years for its preparation besides what has been done beforehand; the Second Final School should have six months clear besides the previous work which may have been given to it along with the other.

Those, on the other hand, who do not intend to take the Class-course in a Second School will find it their best policy, where not pressed very much for time, to put off their day of trial to the last. Every month is of the greatest value towards the end of their time, when all their past University career has prepared their minds for taking in fresh additions to their stock at a rate which is beyond all calculation when compared with what was possible at the commencement of their work.

On turning to the sketch of the subjects of examination in the First Final School given in Chap. I. p. 12, it will be seen at once that they may be conveniently arranged under three heads, just as in Moderations they arrange themselves under two. These branches will be History, Science, and Scholarship. Under History, the whole subject of ancient history is to some extent included, but the periods treated of in the books taken up are those more especially required. By the term Science is understood, at Oxford, all mental as distinguished from natural science, but in our present classification it will cover Logic and Philosophy, the latter being

divided into three branches, moral, political, and general. Under Scholarship will come the composition in Greek and Latin prose, and the translation on paper and *vivâ voce* of the books taken up. It will be convenient to treat of the Final School under the three heads above-mentioned, especially as it will be always best for a man to plan and review his work with reference to them, remembering that in the Examination his performances will certainly be regarded under those three aspects. His merits in each department will count separately towards his Class, and pretty equally. In all three his work must be complete and of a high order to ensure a high place: rarely indeed, and only in cases of very great brilliancy in some two of them, will a man who is deficient in the third be placed high.

The first thing to do, then, will be to examine the list of books. The choice will lie among the following:—

History.

Herodotus.
Thucydides.
Livy { 1st Decade. The 2nd Decade may be and is occasionally taken up.
Tacitus { *Annals* I.—VI., or *Histories*.
Xenophon's *Hellenics*.

Science.

Aristotle's *Ethics*.
——— *Politics*.
——— *Rhetoric*.
——— *Poetics*.
——— *Metaphysics*.
——— (Parts of the) *Organon*.
Plato's *Republic*.
——— Other Dialogues, (four of which reckon as a book).
Butler's *Sermons*.
——— *Analogy*.
Bacon's *Novum Organon*.

Logic is taken up as a subject, not read in any particular books offered for examination.

Eight of these books is the recognised number. A First or Second Class is occasionally obtained with fewer, but it is perhaps more usual, and certainly more safe, to exceed than fall short of that limit. It is also best for a man to distribute his books pretty equally between History and Science. As to the History, there can hardly be said to exist a choice. The works of Herodotus, and Thucydides, the First Decade of Livy, and either the *Annals* or *Histories* of Tacitus, are the books invariably required; though the last is the one of least importance, and is therefore most usually left out by those who cannot take up all four. Xenophon's *Hellenics* cannot safely be brought into competition with any of them, though the first two books of it may well be taken in as an appendix to Thucydides by way of completing the sketch of the Peloponnesian war. In the department of Science two of the books are also fixed pretty absolutely,—the *Ethics* and Butler's *Sermons*. So far the Examination Papers have never varied, but in choosing the rest of his books it will always be necessary for a man to study the run of the late Papers in order to form his judgment. For some years this survey would decidedly direct him to two others,—the *Politics* and Plato's *Republic*. The Paper on Political Philosophy cannot be satisfactorily disposed of without them. This arrangement has, however, excluded the *Rhetoric*, a book which was till lately an almost necessary part of the Oxford course, and as many good judges think that it still ought to

be so, it may re-appear in the Papers at any time. It must be understood of this as of any other books which may be preferred to those which the Papers more decidedly encourage, that a man is at perfect liberty to take them up, and is entitled to a separate examination upon them, but then he must lay his account with making a poor show in the general Papers where his comparative merits with others would have been fairly tested. Another book which the Papers also invariably encourage is Bacon's *Novum Organon:* if, therefore, it is not taken up as a ninth book, as it frequently is, it must at least be carefully studied. The portions taken up will be referred to further on.

The direct encouragement given in the Papers to offering Butler's *Analogy* is more variable; but the value of the book indirectly in leading the mind over many of the subjects of thought on which an opinion will be expected, in elucidating the *Ethics,* and in supplying the link between philosophy and religion, is so great, that many of the best men take it up, and those who do not will find it their interest to get it up pretty much as if they did. The logical and philosophical works of Aristotle mentioned in the list are seldom taken up as books except by those whose particular strength lies in those subjects; but some portions of them, though he may not take them up for examination, will have to be studied by every Class-man in order to deal with the Papers. Some one of Aristotle's other treatises, as the *Meta-*

physics (Book I.), or the *De Anima,* is not unfrequently thrown in as a make-weight, but the books which have been mentioned form a sufficient list, and such treatises as these cannot be regarded as a good substitute for them. The same may be said of Plato's shorter Dialogues, four of which are counted as an equivalent for the *Republic,* but the latter is so decidedly pointed out by universal opinion as the best, that practically there is no choice.

Having glanced at the work to be done, it will make the prospect less formidable to recall for a moment the progress that has been already made in it, or rather that may have been already made, before Moderations. The main work of the Logic then will have been done by all; what is to come will be in the nature of superstructure. Some will have been able to run through the text of the Ethics and attend a course of College lectures upon it. Those who adopt the hints given in the last chapter will have mastered the text of two of their historical books, and formed some acquaintance with the general history of the period. Thus Philosophy will be the only subject remaining which will be absolutely new, and even into some portions of that more or less insight will have been gained in connection with the Logical course.

In roughly sketching out a plan of reading, the new studies will scarcely be the first to require attention. For some time the work will rather be a continuation of what has been already begun. The

History and Moral Philosophy will go hand in hand. Little room will be left for anything else till the *Ethics*, Butler, and the Greek Histories are fairly disposed of. Then, perhaps, the Logic and General Philosophy should be taken up in connection with one another, the Roman Histories running along with them, while the Political Philosophy may be the final study. Many of these subjects will, no doubt, interpenetrate one another, and every man will have more or less a peculiar plan of his own, but some such order as the above will not be found amiss. A careful survey of the future work, a wise choice of books and mapping out of time in reference to them, will be of infinite value when done at the outset, bearing in mind that nothing must be put off to the last, but that, on the contrary, some two or three months must be left at the end of the course for a general review and synopsis of the whole. In treating of the course, the three headings of History, Science, and Scholarship will furnish the most convenient arrangement. And first of

History.

There will be this essential difference between the historical courses before and after Moderations. In the earlier one (which indeed can scarcely be called a course at all) history is not supposed to be worked up as a special subject, but rather referred to as subsidiary to the books taken up; it has now to be begun afresh as a subject. The books will still form the main element of the Examination, but the Papers

will require not only an intimate knowledge of what has been said about their contents by the best authorities, but also an acquaintance with recent modern discoveries, and with the history of other periods besides those of which the books treat. It will be necessary then to begin at the fountain-head, and acquire some general knowledge of Ethnology. Of course this is a subject on which any amount of reading may be expended, but a general outline is all that is required or can be expected of the student, and that only through the medium of Philology. The Moderations Class-man has already obtained some insight into this science. The connection between Sanscrit and the European languages, the link between the two great branches of the Indo-European family, is no longer a modern discovery; but the last very few years have done more to raise the whole fabric into something like completeness than they have perhaps for any other study, and the general results obtained may be easily mastered. These will be found in a compact form in the eleventh Essay of Mr. Rawlinson's *Herodotus*[q], where also will be observed numerous references to the Scripture account of the early history of the human race, an account no longer ignorantly and contemptuously ignored by true scholars, as it too frequently was till within the last few years.

It is easy to see how vastly our field of vision will

[q] See also for a more extensive view Professor Max Müller's *Languages at the Seat of War.*

be enlarged by this survey, and how much more intelligible many dark hints of ancient writers will thus become. Greek and Roman society, with which the student is more especially concerned, will appear in a new light when viewed, not as a mere isolated phenomenon of civilization distinguished from a chaos of barbarians spread all around and of whom we know nothing, but in a relation to those barbarians of which it had itself no suspicion, or at best only the faintest tradition.

Some acquaintance with Egyptian and Assyrian history must succeed to this ethnological outline. As it is to the successful decyphering of the monuments of those two great centres of ancient civilization that Comparative Philology is more indebted than to any other source, so with regard to national history, the annals of those empires can now be pieced together with greater accuracy than in the case of some modern ones. Herodotus will have to be tested by these histories; and therefore, properly speaking, they should precede the study of that author; but as the student will have to go to the book above mentioned, Rawlinson's *Herodotus*, for the latest and most correct summary, he should make himself master of the first two books of the historian previously, in order to understand the allusions made to them. In the same way for the Lydian, Median, and Persian histories, Herodotus must be studied under the guidance of Mr. Rawlinson. In fact, the student will find it scarcely necessary to consult any

other work on the history of those nations which preceded the Greeks in the development of their power. Sir Gardner Wilkinson, Sir H. Rawlinson, and his brother, give in this work the result of the labours of their lives, each in a department in which he has no rival[r]. It is needless to say that Prideaux and the old writers on ancient history will not be found of much use since the modern discoveries have been made.

On two most important points, besides those which have been mentioned, this edition of Herodotus is calculated to be of the greatest service to the reader. Always bearing in mind that it is useless to expect men to accomplish everything in so short a time as can be set apart for these studies, it is no slight gain that they may now be spared the interminable controversy on the merits of their author as a historian. It is not too much to say that no other work has as yet given a fair estimate of both sides of the question, for it was scarcely possible before. While the late researches have exposed his defects, they have also proclaimed the folly of those who had exaggerated them, and supplied the key to many a difficulty

[r] As a hand-book for Oxford men, (for which, however, it is by no means exclusively or even primarily intended,) it is to be regretted that this valuable work should have been published in the form of a *translation* with Notes and Essays. Excellent as the translation is, and desirable no doubt for the general public, the remarks of p. 70 must apply to it as well as to others. The work will soon, however, in all probability, be published with the Greek text instead of a translation.

which had been thought insuperable. Under the guidance of such a commentary there is no fear lest the student should fail to acquire a profound admiration for the father of history, and a respect even for his errors, which will lead him to think it well worth while to enquire into their origin.

The reader will also find running through the whole of this work on Herodotus what has been spoken of before with regard to the ethnological essay. Sacred history is invariably put into its proper place. Scripture chronology, as far as it is clearly given us, is unhesitatingly recognised, and where difficulties occur, there is no attempt made to distort or explain away, still less to treat the subject with irreverence. The importance of understanding how to connect sacred with profane history, great as it is in itself, is especially so in reference to the Oxford *curriculum* where Divinity forms a part of the examination; while on the lowest ground, merely as a means of assisting us in gaining a comprehensive view of the whole vast field of ancient profane history, the notices we obtain of it incidentally in various parts of the Bible are invaluable.

This may be a fitting place to speak of the necessity of beginning very early in the historical course to construct *chronological tables* for oneself[s]. It will

[s] The *Oxford Chronological Tables* are those in most common use, but they are far from perfect. The standard work on the subject, it need hardly be said, is Mr. Fynes Clinton's *Fasti Hellenici*, which will be found in the College libraries.

not do to trust implicitly to any published ones, and it is clear that no history can be worth anything without precise ideas on the subject. At the same time, too minute a list of events is very undesirable. Parallel columns of the most important points in the histories of each of the great nations of antiquity, arranged so as to correspond with one another at certain intervals, and of no greater length than may be included on a sheet of foolscap paper, will be found to give the sort of synopsis required. The book already mentioned will supply the best materials for these dates during the period of which it treats, and Grote may be used for the subsequent period. It will also be necessary to make some acquaintance (which can easily be done through these works) with the method of forming a scheme of chronology, to learn what dates are fixed astronomically or otherwise, or at least within what limits they vary, and how the others are calculated backwards or forwards from them.

After the general history connected with the first two books of Herodotus has been disposed of, there will be much less to distract the attention in studying the remaining books. The author is now the principal and often sole authority for all that follows. Too much care cannot be expended on the text, which, it may be observed, unlike that of Thucydides and most other books of the course, is peculiarly apt to lead the reader into the error of supposing it easier than it is. To the careless navigator few seas

are more treacherous. Mr. Dawson Turner's *Notes on Herodotus* will be found very useful in this point of view, though for purposes of criticism and illustration it has now been entirely superseded.

Out of the various aspects under which this grand attempt at universal history may be regarded, the relation of Greeks to not-Greeks is the most obvious. The former are only brought on the stage episodically until the grouping of the rest has been completed. These episodes must be carefully connected together up to the sixth book, when the Grecian history becomes continuous during the short period of the great Persian war, to which turning-point in the world's history all the previous books are but a magnificent prelude. As a running commentary upon this Grecian history, the pages of Grote or Thirlwall will now be of essential service, and will in fact supply all that is wanted for the Schools. For a man who has time to do more, the advantage of studying the infancy of the Greek race in Mr. Gladstone's work, or the development of one section of it in Müller's *Dorians*, or its literature under the guidance of the late lamented Col. Mure, is obvious. Perhaps for those who elect Grote as their leader, a certain acquaintance with these books is all the more desirable, in order that they may not be misled by some of his idiosyncracies, which are now very generally recognised as defects. It is as well at least to know that there are other views than his on such subjects as the value of the

primitive legends, on the democratic character of many events of which he treats, and, at a later period than the Herodotean, on the character of the Sophists[t].

The study of Thucydides is a far simpler matter than that of Herodotus. With the exception of part of the first book, it is an annual record of a single war, for which he is the undisputed authority. The English historians will therefore be found for this period to give little but expansions of the original; nevertheless they will be useful as commentators on the text, and if for nothing else, at least in shewing the importance which attaches to the interpretation of the slightest expressions of this incomparable writer. Arnold's edition, though in the opinion of the best judges very much requiring to be re-edited by some one who is on a level with the advanced scholarship of the day, is still perhaps the best general hand-book. But, as a rule, the more faithfully Thucydides' own spirit is caught by the particular mind brought to bear impartially upon the text, and the less attention that is paid to the colouring which is put upon him by others, the better. Two opposite errors are very commonly made in reading the text. Many men concentrate their whole attention on those difficult speeches which are the *crux* of scholarship, to the neglect of the narrative parts; others work up the latter, and neglect to

[t] For an estimate of the Sophists, much more careful and trustworthy than Mr. Grote's, see Sir A. Grant's Essays on Aristotle's *Ethics*.

master the speeches. Both parts must be equally attended to by those who would avert the risk of being completely 'floored' in the Examination. It is needless to remark of these, or indeed of any of the authors taken up, that no one book, or portion of them, can be omitted more than another. A man who does so may, and occasionally has, escaped detection, but no real knowledge can be got of them except as complete wholes.

There will be this further difference between the methods of studying Herodotus and Thucydides. Though in the pages of the first episodes abound, and, as in the case of his Grecian history, are occasionally connected with one another, yet his range of time being so great, he is generally able to dismiss his characters at once without subsequent reference to them. But Thucydides, his plan being that of an annual history, is of course obliged to break the chain of continuity in his account of countries, expeditions, and persons, throughout his work. These various broken limbs must then be re-united with the greatest care by any one who is to master the book, and the process cannot be left to unassisted memory. As examples of persons whose separate history should be picked out, and the references (with two or three explanatory words appended to each) placed in order in the note-book, Nicias, Demosthenes, Brasidas, and Alcibiades will at once suggest themselves. As examples of leading points, the history of which should be tabulated in the same way, the Athenian connec-

tion with Sicily before the great expedition, and the succession of leaders of both political parties, may be given; and the widely scattered notices of Thrace, Macedonia, Argos, Corcyra, and other States whose history is not sufficiently important to the issues of the war to be given continuously, shew the need of their being connected in the same way. There will also be certain cases where the same treatment is required in Herodotus. Very little additional labour is required for this purpose if the references are marked down in their proper places while the reading of the book is going on, and when completed they will be very useful in giving a synoptical view of petty details which would be otherwise tedious and unmeaning. There are many other things occurring in both authors, which, though not parts of continuous history, should also be tabulated in their separate places, such as notices of the public games, of eclipses, genealogies and connections of different families, colonies planted by each of the colonising states, &c. The assistance afforded by Smith's Dictionaries on these points will be very great. The articles on Magistracies and Institutions may be specially mentioned.

All this is obvious. It may not be quite so self-evident that to understand these histories, as at Oxford they are expected to be understood, an abstract of their *constitutional history* must accompany the more general one. In the case of Athens and Sparta it will be of course of most importance, but the other

Grecian states must not be omitted where it is possible to find any guidance. A great deal of this may be gathered for oneself from the originals, and the rest will be supplied by a careful study of the English historical guides[u]. Besides the light which will be thus thrown on the vast mass of facts which have to be digested, and on the reading of Aristotle's *Politics*, the study of Grecian constitutional history will be very serviceable in connection with the study of Roman, and both together with that of medieval and modern times.

The constant recurrence of the ancient phases of political life in European societies, the startling image of the present which we find reflected in the past, is a subject of common remark; it can only be understood by those who have read history with an attention systematically directed to this point. This it is which forms one main element in what is rightly called the philosophical study of history,—the attempt to obtain general[x] views, to analyse the spirit which lies beneath facts, to connect together widely separated periods, and to discover the general laws under which the Supreme Governor of man-

[u] See especially the valuable Essays in vol. iii. of Rawlinson's *Herodotus;* and for the whole subject in a wider point of view, Hermann's *Political Antiquities of Greece.*

[x] For some valuable remarks on the absurd extremes into which the Positivist School has been led in this direction, see Sir James Stephen's *Lectures on the History of France*, vol. i. Lect. 7, and a *Lecture on the Study of History*, delivered at Oxford by Mr. Goldwin Smith, Regius Professor of Modern History.

kind, without for a moment resigning His special providence, has yet allowed His creatures to carry on their social existence. But, on the other hand, it must not be supposed that any amount of this generalising process can make up for ignorance of facts. Properly speaking, of course one cannot generalise without them; but it is a not uncommon and fatal habit to act as if one could; to be satisfied with the most slender and slovenly knowledge of details, while indulging in grand language, often obtained second-hand, about results. It is needless to say that this sort of pseudo-philosophy finds very little favour with Oxford Examiners.

A philosophical study of ancient history will also include an enquiry into the religions of different nations, which we should be able not only to describe independently, with the changes they respectively underwent, but to connect with one another where possible, and to contrast. How far the authors we follow were influenced by the faith and the philosophy of their day will be a natural branch of these enquiries. The commerce, again, of the ancients, their military organization, the condition of different classes of society, the existence of modern institutions under other names, must all be studied[y]. In fact, a careful examination of the Papers of the last few years will shew that nothing less is expected of Class-men than a pretty thorough acquaintance with

[y] For some further remarks on this subject see Chapter V., under the heading 'Political Philosophy.'

the whole life, social, political and religious, of the Greeks especially, but in a measure also of the other great nations of antiquity.

The importance attached to *ancient geography* is also evident enough on the slightest inspection of the Papers. In order to master that without which no history is at all intelligible, it will seldom be found sufficient merely to examine an Atlas[z] and keep it open by one's side. One must acquire the habit of making maps for oneself, however rough such efforts may be, and this not only as tending to impress the details on one's mind for daily use, but in order not to be at a loss when a map is required at Examination. There are few Papers in which some map or other is not required, and few suspect the real difficulty of producing one without previous practice. Nor will acquaintance with mere outlines be enough. The physical conformation of countries, the chains of mountains, the position of the water-shed, the navigability of rivers, the climate, and even the geological characteristics, have the most important bearing on history. Under this head will also come those numerous little plans of places and battles which are scattered through the pages of such a book as Grote's, and which it will generally be necessary to have copied previously, if they are to be satisfactorily reproduced. Nothing serves to fix the text so firmly in the mind as the perception of its interpretation by means of a plan, and of the

[z] Spruner's maps are those most generally used.

changes which would be made in such plan by any of the different renderings of the text. Plans, for instance, of Amphipolis, Sphacteria, Syracuse, of the battles of Platæa and Mantinea, &c., copied into the note-book, and thus in a position to be constantly glanced at, will be found of the greatest use.

A good deal of what has been said will equally apply to the study of Roman history, which it will be found in general better to take up separately from, and after, the Greek. Like that, though not a new study, it will now require to be treated as a special subject; and some acquaintance with the ethnology of the Italian groups must precede Roman history, as a wider enquiry was necessary in the case of the elder people. Unlike that people, however, the Romans possessed no contemporary historian for the most interesting portion of their career, and Livy is a poor substitute for Herodotus and Thucydides; yet whatever view the student is disposed to take of Roman history during the period of which the First Decade (the one usually taken up by Classmen) treats, whether with Niebuhr, Arnold, and Liddell, (to mention only the modern writers best known in England,) to believe that there is a sufficient basis of historical truth to justify some sort of reconstruction; or, with Sir G. C. Lewis, to consider it all too uncertain to make such labour profitable, he has no choice as to making himself master of the text. The early parts even, which have least claim to historical value, being more elaborated than

the rest, are the most likely to supply the passages by which a knowledge of the text will be tested.

The former of the two views which have been mentioned is the one which prevails, and is perhaps likely to prevail, at Oxford, and a critical guide must therefore be taken for the period. On the principle of not using more books than necessary, it will probably be found best to go to the fountain-head at once, and read Niebuhr's *Lectures on the History of Rome*, which are more condensed than his *History*, and equally suggestive. That incomparable historical genius left little for others to do in this department, and since the posthumous publication of the *Lectures*, Arnold, with all his merits, has been comparatively little read, at least for the First Decade, though his eleventh chapter on the Æqui and Volsci should still be referred to. Liddell's shorter History (as was said in speaking of the Moderations course,) will be found useful for a correct synoptical view of the whole subject.

Whichever of the above guides we follow, or, indeed, whatever theory on credibility, we shall be equally led to see the truth of one fact which is of great importance in studying early Roman history, viz. the superiority in historical value of the constitutional part over all the rest. It will therefore hold even a higher place comparatively than in the case of Greece, and will naturally form the skeleton on which all the rest must depend. After the expulsion of the kings, the series of laws by which

each change was marked, runs through nearly the whole period; they must be tabulated with their dates and committed to memory. The principal facts leading to or arising out of them will be easily recalled when systematically viewed in this relation. Of the confused mass of wars between Rome and her neighbours recorded by Livy, and many of them evidently not historical, it will be necessary, nevertheless, to get some connected idea, and that can only be done by noting the principal ones in parallel columns; different families of foes should adjoin one another in their ethnological connection. The whole Decade may be conveniently split up for assisting the memory into three parts, distinguished as much by the character of the constitution under each as by the degree of historical value attaching to their respective histories. These are the Regal period, that of the commonwealth before the Licinian Rogations, and the after period. The same sort of scattered notices on different subjects will also have to be collected from different parts of the book, as in Grecian history, and many of them compared with the corresponding ones in that history. Points of comparison between the two will indeed be suggested to the careful student at every page. These will lead to the investigation of such subjects as the following: the causes of the earlier development of one portion of the same race than the other; the influence which the civilization of one exerted in the formation of that of the other, and the channels

through which it was introduced; the characteristics of each which remained distinctly contrasted, and how far they became so by the circumstances under which each grew to maturity; the comparison of their respective machineries of government, especially their deliberative assemblies, and of their management of conquered states and external policy generally; the effect of the acquisition of empire upon their political life; the comparative condition of the two people at different marked epochs, (which Livy in its military aspect has considered for us in one instance); their respective attainments in arts and sciences, the legacies they have each left to mankind. Their religious and social contrasts and sympathies must also, as said above, be noted, and modern history, especially that of our own times, freely used in illustration and interpretation of the whole.

For Englishmen it would be difficult to say which people teach the most important lessons. If we owe to the one the science of Politics illustrated by a vast variety of examples, if our principal debt is due to the Greeks for our intellectual education, our philosophy, our history, our oratory and our art, and if we have perpetually, whatever progress is made in modern times, to ascend to that source for the most perfect models in each of these departments, to the Romans we owe all those practical lessons of administration which are required for social and political life. In the present day, few countries can be said to be in a position to make a better use of both

teachers than our own. The intellectual is, doubtless, making itself more and more felt in the midst of the practical, but we shall search the records of the gifted Greeks in vain for any parallel to our national history like that supplied by Rome in the slow and gradual development of her political constitution, step by step along with the elevation of her people in the social scale, and still more in the growth of her undying jurisprudence, which, based like our own on custom rather than statutes, commanded popular respect and influenced national character to a degree which has never been witnessed elsewhere.

The gap between the periods of Livy's *First Decade* and Tacitus' *Annals* or *Histories* having been filled up, as well as it may, by the study of some of the writers already mentioned, Tacitus, like his model Thucydides, will become the almost sole authority for his own times. Like Thucydides, his own views and even slightest remarks are of far more importance than anything which is said about them by others, but the period of which he treats should also be studied in Merivale's *Roman Empire*. The chapters which connect the Republic with the Empire, and the sketch of the city of Rome at the end of vol. iv., will also be found of value. Some acquaintance with the topography of the city is expected; to this, and to the geography of the subject generally, the remarks on that of Greece and the early world will apply; while to what was said on chronology nothing need be added except

that it is better to date back from the year of our Lord than forward from the building of Rome, all such dates being really fabulous *ab initio*, whatever uncertainty may attach to them besides. Of course the date U.C. must be always retained in the memory, for the purpose of turning such dates as may be given in that way into the corresponding date B.C.

CHAPTER V.

FIRST FINAL SCHOOL.—SCIENCE.—SCHOLARSHIP.

For the study of Moral Philosophy the University may be considered to have laid down the following general rules. Aristotle's *Ethics* and Butler's *Sermons* are to be the main pillars of the course, while the history of the subject and the several theories which are held upon it may be gathered from any quarter at the option of the student. Plato's *Republic* though not a direct treatise on Morals, and entering still more largely into the speculative and political branches of the philosophical course than the ethical, has become of late years so thoroughly recognised as a text-book, that it may be placed (though not quite in the same rank) along with the two books first mentioned in speaking of the established foundation of the study. It is not necessary here to discuss the propriety of this selection. It may be enough to say that though the *Ethics* is the work of a heathen philosopher, and therefore incapable of being a modern guide, and

though Butler is an author who has not perhaps sufficiently worked out his ideas to meet all the requirements of the present day, yet it would be extremely difficult to find any other books so well adapted for texts. The one gives the highest philosophical result at which the mind of the ancients arrived on this subject; the other has had the principal share in establishing our received system of modern ethics, and (especially when we take his *Analogy* along with his *Sermons*) has connected philosophy with religion in so masterly a way, that the lapse of near a century and a half has not superseded his works. Even if any modern work were available which combined the merits of the two authors, it would still be probably the wisest course to require a knowledge of Aristotle's system, not only on account of its intrinsic merits, but for the proper understanding of the position of the human mind on moral questions before and after the Christian Revelation, and of the testimony afforded to the truth of that Revelation by the writings of the ancients.

Of all the books taken up at Oxford, the *Ethics* is the one which must receive the most unremitting attention and be studied during the longest time. In no other is such an accurate acquaintance with every word and thought expected, a familiarity, in fact, with the mind of the author which is quite beyond the reach of cramming. This is why some think that it should be read through, if possible, and the difficulties of the text in some sort surmounted

in the College lecture-room, before Moderations. That, however, will seldom be possible, but it is certain that no time must be lost afterwards; for it will require to be read several times over before any such familiarity can be attained, and the different parts of the work so carried in the head as to be compared with one another without difficulty. There is no patent method of arriving at this result. But in addition to this indispensable amount of private study, no book will more imperatively require the assistance of the whole machinery of University teaching. From the College lecture-room must be gathered some of that traditional knowledge of the book which its long domiciliation at Oxford has stored up; the Professors of Moral Philosophy will be sure to give new light and interest to its study; while, after all this, it will often be found desirable to go through a course on the whole subject with a private Tutor. The want of a written commentary on the *Ethics* which should supply any deficiencies in this oral teaching, has been long and painfully felt. Nothing at all commensurate with the subject has appeared till quite of late, but Sir Alexander Grant's edition (not yet complete) seems likely to establish itself in the University. His *Essays* have been very generally received with satisfaction, and if his account of the modern systems of Moral Philosophy had only been equal to that given of the ancient, (which perhaps it is hardly fair to expect in such a work,) it would have gone far to become a sufficient introduction to Moral Philosophy.

Notwithstanding the value of this commentary, the importance of the *Ethics* seems to require a somewhat fuller notice of its study in these pages than has been thought necessary in treating of other books. It will be well to speak of it under the three general aspects which will have to be borne in mind in any mode of dealing with it. These will be,—

1. The study of the *Ethics* in and by itself.

2. The *Ethics* in connection with Plato, especially the *Republic*.

3. The *Ethics* in connection with Christianity and Butler's works.

The two later sections being somewhat too much in detail for the body of the work, are placed as Appendix I.

And here as to the general treatment of the text.

The *Ethics* not having come down to us in the complete form of a treatise finished up by the author's own hand, and some parts admitting of doubts as to their authenticity, it has not been uncommon to recommend its study to be commenced on some artificial plan of connecting the different parts, instead of reading straight through the whole. The object has been to afford a clearer insight into the general idea of the work. It is, however, more than doubtful whether anything is gained by this method: it may be useful enough at a later stage, but the first object is to become familiar with the treatise as it stands, book by book, chapter by chapter; after which the reader can form his own theories.

Another point to which attention cannot be too soon drawn is the way of rendering certain key-words used in different parts of the work. A bare and superficial translation of these, the use of the same English synonym for them in all places, will be as sure a mark of poor and insufficient preparation as an examiner can find. This is one of the traps into which one who is in the habit of depending on printed translations most commonly falls. The fact is, that it requires a certain amount of careful thought and research to gain possession of the complicated idea which many of these words represent, and the whole of which they do not profess to represent in every case. The words *προαίρεσις*, *ἐνέργεια*, *δύναμις*, *αἴσθησις*, *ὄρεξις*, *φρόνησις*, *νοῦς*, *ψυχή*, *γνώμη*, *ἐπιστήμη*, may serve as specimens, which might be greatly multiplied. The pregnant meaning of these expressions must be discovered, not only by the study of their etymology and from the Lexicon, but by connecting the different places where they occur in the work, and, as is rendered unfortunately necessary in too many cases, by detaching oneself as much as possible from some familiarly received interpretation.

Considerable help may be got for this, and indeed for all, purposes by the use of an edition with references. Such a one has been published by the Rev. J. E. T. Rogers, and should be procured interleaved. Not that these will be of much use till the text has become tolerably familiar, nor is the verifying of

the whole of them by any means recommended even then, for this would involve an amount of labour which will scarcely be found to pay; but the old saying, that Aristotle can only be expounded by himself, has much truth in it. Some of the references to his other works, given at the foot of the page in the same edition, will also be extremely useful, at least those to the *Politics*, *Rhetoric*, and *Organon*.

The time-honoured practice of learning the definitions of the *Ethics* by heart is perhaps scarcely so strictly enforced at the present day, when a more scientific treatment of the whole subject has come into fashion, as of old. It is not, however, safe to neglect it, and it will be found of more value towards an enlightened knowledge of the subject than might be at first supposed. The frequent reading and close attention bestowed by the Class-man on the text will to some extent render mechanical drudgery of this kind unnecessary, but it will not do to trust to any irregular method of acquiring the definitions.

The remarks formerly made on the subject of analysis need not be repeated here. In this case, if anywhere, they will apply. After the text has been once fairly mastered, the process of abstracting and analysing must be commenced, and when completed, will render it comparatively easy to obtain that synoptical view of the whole work in which alone a real knowledge of it consists. Not till this has been gained will those discussions on the relations of the several parts, and of the authorship of disputed books

and passages, which enter so much into the present mode of handling the *Ethics*, be really intelligible. One modern change may be mentioned with regard to the practical requirements of the Schools. None of the chapters are now allowed to be omitted on the ground of alleged spuriousness. The last four of Book VII., which used to enjoy that convenient privilege even at the hands of professed translators, are now rigidly exacted, and being about the hardest of any in the work, are perhaps more frequently than others made the test of study and scholarship. The points of parallelism and contrast which these chapters present, when taken in connection with those on the same subject in Book X., and with the slighter notice of it in Book III., and elsewhere, are instances more direct, but of the same kind with many others that occur, of the necessity of drawing up side by side the arguments on particular subjects in different places. It will be generally found impossible to form an independent opinion either on their merits or on the internal evidence of authenticity which they afford without some such process, and it will be found a real saving of labour in the end. Thus, again, whatever difference of character we may perceive between the fifth, sixth, and seventh Books on the one hand, and the rest of the work on the other, (which Sir A. Grant summarily settles by referring the former to Eudemus,) it will be necessary to set down in opposite columns the numerous points of resemblance between the treatment of Justice in

Book v. and Friendship in Book viii. Book ix. will also find its place in this parallelism, as supplying the same sort of discussion on questions arising out of the main subject which the later chapters of Book v. supply for the earlier ones. Book ix. will require to be compared with Books vi. and x. in its treatment of *νοῦς*. Books i. and x., again, must obviously be read in close connection with one another, and the first five chapters of Book iii. will naturally connect themselves in an especial manner with Book ii.

The above, though the slightest possible sketch, may serve to point out some of the methods by which familiarity with the *Ethics* may be acquired. They are the first steps towards a philosophical knowledge of it, for the want of which a merely accurate and verbal acquaintance, however perfect, will not atone[a]. Nor will it be well to despise those minor helps commonly supplied by Tutors towards obtaining a complete view of particular parts, those *quasi* genealogical trees by which the family relationship of different virtues and vices, and of points bearing upon them, are traced. The development of *φρόνησις* in Book vi. will be a familiar illustration, as also the

[a] A valuable assistance towards mastering the difficulties of the *Ethics* seems likely to be given by the *Paraphrase* now in process of publication. It is understood to be by a hand more competent for the task than any other perhaps in Oxford; yet from its very nature it must be open to some of the previous remarks on translations. There is still the danger that a man may be led to suppose he knows what he really does not.

connection of Books III., V., and VII. on the subject of voluntary and involuntary actions; and that of the intellectual virtues with their appropriate part of the soul on the one hand, and with the two species of happiness and matter on the other. It is scarcely necessary to observe that all the hints scattered through various parts of the work on the political and social life of the Grecian world should be grouped together in the note-book, and that especial reference must be made in every part, as it is read, to any other book of Aristotle's which is to be taken up for Examination. Indeed, it is very much in consequence of the introductory character of the *Ethics* in relation to the *Politics* that the latter has found its way so much more generally into the Schools. The *Ethics* is not complete without it. It concludes with λεγῶμεν οὖν ἀρξάμενοι.

For the place which Aristotle holds among the ancients as a moral philosopher, the sketch of the history of the science prior to his time, given in Sir A. Grant's *Essays*, will be found perhaps sufficient to start with. Except for the omission of all mention of a primitive tradition when tracing the rise and progress of Grecian thought, it might be recommended without any qualification. The broader study of the subject in other books and in connection with general philosophy had better not be undertaken at first, and is scarcely likely to be useful till some familiarity with Aristotle and Plato has been attained. While making the first steps

towards an acquaintance with the *Ethics*, it will be well to collect together into one place all the notices of previous philosophers which it contains. These are not numerous except in the case of Plato and Socrates. To the teaching of the last-mentioned philosophers many allusions will probably at first pass unperceived, and only be brought to light by subsequent reading; yet at no period of the course must the *Ethics* be regarded as a detached work apart from the times in which it appeared, still less as the one only embodiment of ancient moral teaching. The study of Grecian and general ancient history, which ought to be proceeding along with that of the *Ethics*, will be of the greatest importance towards understanding the latter. The picture of ancient life and manners, the point to which thought and civilization had attained, must have emerged to us out of the hazy region of generalities; we must have acquired something like a clear perception of the Greece of the Gnomic and Sophistic periods, of Socrates, of Plato, and of Aristotle, before we can duly comprehend the bearings of the system we are called on to investigate.

As some remarks upon Plato and Bishop Butler will be found in Appendix I., nothing further will be said about them here in their capacity of moral philosophers, except to observe that their study must either run parallel with that of the *Ethics*, or, at least, immediately succeed it. The lectures of any Professor who may be going through the *Republic*

(and one or other of them will generally have it in hand) should be regularly attended, and it will be well, if possible, even to hear it discussed by another in some subsequent Term. This great work will have to be got up with only less care than the *Ethics*, but, from its agreeable style and wholly different plan, will be found to fix itself in the memory with far less labour on the part of the reader. It will be seen at once that it must be read with reference to all the three branches of philosophy treated in the Schools; but bearing this in mind, it will be desirable in the first reading to concentrate the attention principally on its bearing upon moral questions, with a view to the understanding of the *Ethics*, and the respective positions of the two authors.

The edition by Stallbaum is that generally recommended. The preface, at any rate, should be read, whether that edition is selected or not. Schleiermacher's *Introduction to the Dialogues of Plato*, which is translated into English, will also be found useful. But, as has been so often said, no explanations by other hands will ever make up for the want of minute and reiterated study of the text, which will fully yield up its treasures only to those who pursue that course. Admirable as the translation by Davies and Vaughan is allowed to be, and though such a translation is perhaps more admissible in this case than in any other, inasmuch as there are a few phrases and passages which do really require some such help, it is still suggested that advantage in the

end will be gained by using it only very sparingly. It may be useful to any who are about to procure this translation, to remind them that the *Introduction*, which has been so favourably received, no longer appears in the new edition. It is a real loss. An edition like Grant's *Ethics*, or Arnold's *Thucydides*, with copious notes and translations of the difficult phrases at the foot of each page, is still a desideratum for Universities.

Butler also still awaits a good editor for University work. It would be a great assistance to any student of the *Analogy*, at any rate, if a competent hand would follow up in notes the hints which are often obscurely given, and point out the connection between some of the arguments and those philosophical questions which were more discussed in the last century than the present. How little these difficulties really affect the educational value of these masterpieces has been already hinted, and will be found more fully noticed in Appendix I.

From that Appendix also it will be easily gathered that all the main questions of Moral Philosophy will have come under review during the study of the *Ethics*, the *Republic*, and Butler. A thorough acquaintance with these three main books of the course, and with the points raised in them, will enable a man to cover a majority of the questions generally set in the Moral Philosophy paper. All further reading will hold quite an inferior position to this. But along with and after such study, every one will

find it desirable to do all that his time permits towards completing the subject. With this view, some history of Moral Philosophy must be studied in the first place. Nothing which will quite answer the purpose can be pointed out, but Sir James Mackintosh's *Ethical Philosophy* is the nearest approach to it, especially with Whewell's Preface. Dugald Stewart's *Outlines of Moral Philosophy* may also be recommended for a general summary, and as containing within a small compass the best statement of the results arrived at by the Scottish school in its elaboration of Butler's scheme. For this purpose it will be preferable to the larger works of the same author, from which, however, if time admits of their study, much may be gained. Whewell's *Lectures on Systematic Morality* will also be found useful.

Of scarcely inferior value to the historical sketch or outline recommended above, will be the perusal of the works of some of the great writers themselves whose systems have obtained celebrity. Time will certainly not allow, without injustice to the other branches of the course, of an extended acquaintance with these works, but a selection of one or two may be made. The place of such men as Locke (in his indirect influence on moral questions) and Paley in the history of the science once comprehended, even a slight acquaintance with their masterpieces will fix their views more firmly in the memory than any amount of reading about them in other books. However triumphantly systems may have been ex-

ploded, it can never be unimportant to understand what exercised so powerful an effect at a particular time, and the beautiful transparency of the style of these authors—a merit which had no small bearing on that effect—will render the task easy enough.

Speculative and moral philosophy have in all ages so entirely inter-penetrated one another that it will be found quite impossible, and indeed undesirable, to maintain any strict separation between them while pursuing the Oxford course. It will be advisable to take Moral Philosophy first, both on account of the great prominence given to the *Ethics,* and also because it is well to form the earliest possible acquaintance with questions which affect the whole moral life of each individual student, but the relative place of the successive leaders in this particular branch of philosophy will not be clearly understood till the whole subject has been studied. The review of the earlier work when the later has been finished cannot fail to make large additions to our previous knowledge of it.

General Speculative Philosophy.

A few remarks will be necessary on this part of the course before recommending any books. As a special subject apart from its connection with particular works, Speculative Philosophy is a comparatively new one in modern times at Oxford. No separate Paper was given upon it under the old system, and its treatment has scarcely as yet had

time to assume the systematic form which a second decade of years will probably bring with it. If it were intended by the University that this study should be thoroughly and completely pursued, the whole two years of the preparation for the Final School would indeed be quite insufficient, even if it were left in sole possession of the field. The battle-ground as it has been of thoughtful men ever since men began to think and to transmit their thoughts, with a mass of existing literature upon it which well-nigh demands a lifetime to master, those who expect to turn Undergraduates into finished philosophers must indeed be dissatisfied with the place it holds in the present course. For there are other and vast subjects demanding equal attention with this during the short two years; there is but one Examination Paper out of ten devoted to it; and though a particular acquaintance with it will 'pay' well, not only in the one special Paper, but also indirectly in some of the others, it will not redeem any glaring neglect of the rest. Yet the mutual action of the studies of the present mixed course upon one another is probably a far more valuable thing than their separation into different schools, and a mere introduction to philosophy is perhaps more suitable to the Undergraduate time of life than a more ambitious scheme. In short, the present system points rather to an intelligent acquaintance with the history of philosophy than anything else; the subject can be carried farther after the

Degree has been taken. But as one of the chief reasons why philosophy should hold a place in an educational course at all is that it teaches a man to think, to enquire, to question himself, to ascertain the limits of his own faculties, such acquaintance must be real and intelligent, not a mere cramming of names and schools.

Such is indeed the very spirit of philosophy, but in order to cultivate it, does it follow that one who has been hitherto bred up in Christian principles is now for the first time to consider himself a heathen? Is he to hold it his duty to start fair without convictions of any kind? This will scarcely be maintained. Better to keep fast hold of the ignorance which is bliss, than commit the folly of thus being wise. And, indeed, if the questions of philosophy could be evaded in after life, if there were not in every mind the germs of all the difficulties which beset the subject, well might it be desired—passionately desired—that it should not be brought forward at all. But it cannot be evaded: high education does but quicken these germs. Some direction must therefore be given to that which will otherwise be pursued without a guide. The Oxford course should supply a sufficient basis, an adequate introduction.

Neither faith nor reason need fear the fullest light which can be brought to bear on every subject of thought; the real danger is, lest the eye which is as yet unaccustomed to distinguish true

from false lights should be dazzled by the glare of some *ignis fatuus*, and the mistake be only discovered too late. Much will depend, then, on the hands into which the student falls in commencing these studies, still more on the spirit with which he himself enters upon them. This is a strong reason for taking the Moral Philosophy course first in order. He that has been brought into close contact with profound minds will be less likely to be influenced by shallow ones; he that has learnt to read *himself*, to reason upon his own constitution, and to watch the bearing of such reasoning upon his own acts, will be less likely to be deceived by plausible arguments,—arguments which tend full surely to rob him of his birthright as a man and his hopes as a Christian.

What books, then, are available, and on what plans do they proceed?

The first given point will be that there is an ancient and a modern philosophy to be studied, one of which is the complement of the other, and neither of which can be understood separately. One is also the reproduction of the other in nearly all its phases. To trace this connection will be one of the main objects of the course. The Alexandrian and the Medieval schools may be taken in, one into each of these two great divisions respectively, or perhaps better still, be considered as a third separate one, and as a link of connection between the others.

The next point will be to form a notion in some

general way of the different schools of modern philosophy under which those writers to whom we shall have to go for a history of philosophy may be classed. For much as the history of any nation, period, or event depends on the bias of the historian, it is ten-fold more the case where the history is that of opinion. If we put ourselves under the guidance of any writer on this subject, we must know whether he really holds himself apart from all the schools which he reviews, or whether he professes to belong to any one of them, and if the latter, what the tendency and result of that school really is.

It is unfortunate that no book can be recommended as fulfilling the conditions here indicated, that is to say, which embraces the whole history of philosophy in any readable form, while at the same time it keeps itself clear of any objectionable bias. The *Biographical History of Philosophy*, by Mr. G. H. Lewes, has great merits in the way of style and perspicacity, (though frequently offensive in point of good taste,) and it deals with the whole subject as fully as can be expected from a popular treatise, but it is avowedly written in illustration of the so-called Positive Philosophy, and therefore cannot be accepted as an impartial guide. It is the acknowledged exponent of a dangerous school, often exploded, yet ever creeping forward into notice; one of the great lines of thought indeed which men have traversed at all periods, and therefore to be studied in its proper place, but its tendencies are too noto-

riously bad to permit of any book on such principles being enthroned in the place of a teacher.

Failing any really satisfactory work, (which it may be hoped will not long remain a want,) the best plan will be to choose a history of ancient philosophy by one hand, and of modern by another. The *Lectures on the History of Ancient Philosophy,* delivered at Dublin University by the Rev. W. Archer Butler, and edited, with admirable notes, by Professor Thompson of Cambridge, will perhaps be found the best book for that part of the subject. It ends abruptly in consequence of the too early death of the gifted author, and from the same cause has had to be prepared for the press by another hand, but the acknowledged excellence of the notes goes far to supply every deficiency. In conception, style, tone, and tendency, the *Lectures* are all that can be desired.

Morell's *Historical and Critical View of the Speculative Philosophy of Europe in the Nineteenth Century* will be, on the whole, perhaps the best book for the modern part. If somewhat wanting in condensation and precision, it is sufficiently able and impartial; and though scarcely to be followed on all points, it holds itself decidedly aloof from the most unphilosophical extremes, and faithfully points out their inevitable results. It will not follow that this author's classification of schools must needs be adopted by the student, but it will serve at least for a basis. Nor will it be necessary to pay the same amount of attention to all parts of the work: e.g. the lengthy

discussion of the transcendental schools of Germany may be summarily dealt with in such a course as that here supposed.

The above works have been recommended in preference to those of M. Renouvier, who having written on both periods, and his work on ancient philosophy being not uncommonly used at Oxford, might be considered their rival. But, in the first place, his works have not been translated into English, which unfits them for general use; next, his *Modern Philosophy* has not attained much reputation; and, lastly, there are defects in his more celebrated work which are to be lamented. As an example of these, we may take the dogmatic statements adverse to the belief in the unity of the human race, statements professedly grounded on the evidence of philology, but which the progress of that very science, since M. Renouvier wrote (in 1844), has already gone far to refute.

Ritter and Tennemann can scarcely be placed in competition with the authors above mentioned. The first is too diffuse, and already somewhat obsolete; the manual of the last is only useful as a book of reference.

A method of gaining an acquaintance with the history of ancient philosophy, more laborious indeed, but likely to be more effective than any other, is to read characteristic extracts from the works of each of the great leaders of the ancient schools, such as those given by Ritter and Preller with Latin notes

of explanation. Whether adopted in preference to any other method or not, it will at least be well to possess the volume, and to use it as the principal book of reference.

In dealing with the Greek philosophers previous to Aristotle, immense assistance will be gained from a study of the history of their contributions to the general stock as given by Aristotle himself in the first Book of the *Metaphysics*. It has already been remarked, p. 97, that this part of the *Metaphysics* may be taken up for examination by those who have time for anything more than the regular eight books. Nothing however will 'pay' better than a thorough study of it, even if not taken up, for it is the store-house which contains in a small compass that from which all the modern historians have drawn their principal supplies. It will be found best to translate this short history for oneself; for its extremely condensed style, like that of Aristotle's other philosophical works, makes it almost impossible to grasp by mere reading the full idea and sequence of the matter without long exercise in that particular field of study, and this can hardly be supposed at the stage of advancement of which we are now speaking.

Harris's works, which are not so much known now as formerly, but which have never been really superseded, will be found of great service towards a thorough comprehension both of the form and spirit of ancient, and especially Aristotelian, philosophy. In particular, his short and interesting *Dialogues on*

Art and *on Happiness,* and the earlier chapters of his *Philosophical Arrangements,* may be specified. They will serve to piece together what the student has hitherto studied separately, and in a lively style rarely to be found united with so much learning and research.

Any further information as to the place of Plato and Aristotle in ancient metaphysical philosophy (as distinguished from ethics and logic) will probably best be gleaned by reading portions of their other works. A slight acquaintance with the other books of the *Metaphysics* and with the *De Anima* will be better than none; and Plato's other *Dialogues* will throw great light on the *Republic.* It will, however, be observed that that treatise is, in the course under consideration, alone treated as necessary, inasmuch as all the leading points of its author's philosophy may, with proper assistance, be readily gathered from it. Translations of the *Dialogues* are now available, of which the series by Dr. Whewell appears likely to be the best. Of these immortal productions perhaps the most eminently useful will be the *Philebus, Phædrus, Phædo, Meno,* and *Timæus;* but they should *all* be read in their English form, at least; and if not before the conclusion of the course, as soon as possible after it. Is it too much to say of them that they exhibit, on the whole, if elegance of style and perfect art of composition are taken into account, the very highest result to which the human mind has yet attained?

Editions of the *Dialogues*, with introductions and critical notes for the use of students, are now in progress. They are undertaken by different authors at Oxford. The first, that of the *Philebus*, is by Mr. Poste, Fellow of Oriel, and from this specimen a very favourable opinion may be formed of their probable usefulness.

The intermediate period between the ancient and modern has been as yet scarcely, if at all, required at Examinations, yet how insufficient is any course which excludes it! If but a transition period, it is at any rate the matrix of all modern mental science; if wanting in originality, can much more be said for succeeding ages? Some general acquaintance with Scholastic Philosophy at least should be acquired by every student. This may be gained from M. Cousin's *Philosophie Moderne*, vol. ii. lect. ix., or from Milman's *Latin Christianity*, vol. iii. book viii. c. 5, and vol. vi. book xiv. c. 3.

The history of philosophy having been studied as well as it may with the imperfect assistance alone at present available, and some knowledge having been gained of the great works of antiquity, it will next be necessary to consult some of the great modern leaders of thought. Of these it will be evident that a selection of a few will alone be generally possible. The history of philosophy has often been said with truth to be itself, in some sort, philosophy; and in watching the appearance and re-appearance of different systems, their bearing on the religion, the

morals and the physical science of their age, much has been done towards laying the foundations of a philosophical creed. During this process it will have become apparent that the tendency of different schools has been, both in ancient and modern times, to develope some particular truth to such an extreme degree as to overshadow and exclude all others; and that precisely as this tendency has been shewn, so the great landmarks of faith and morals have been obscured and lost. This remark, which is applicable to both periods of philosophy, is of course most readily traceable in the modern. It is no small evidence of the value of our British Universities, that of late years, resuming their ancient office as national guides and teachers, they should have supplied the means of successfully resisting these erroneous systems. The works which have been sent forth by the great founders of the Scottish school, and from Oxford, from Cambridge, and from Dublin, by men capable of taking in the whole field of view, will be the safest for those to study who have not time to study all. They will have by this means less to unlearn, and will have been taught how to expose fallacies which have obtained an undeserved consideration,—a consideration which may be accounted for partly by their popular form, and consequent circulation among those whose education has not fitted them for examining such subjects, and partly by the assurance with which the possession of a true philosophical spirit has been

arrogated for themselves, and themselves alone, by the respective writers.

What Reid and Dugald Stewart constructed against one class of errors, Sir W. Hamilton (a Scoto-Oxonian), Whewell, and Mansel have fortified against others; the contributions of Archer Butler have been already noticed. Not that the works of all these and minor writers of the same school will be found accordant in all respects, for some have been avowedly written to supply deficiencies in those of their predecessors, and it is by no means impossible that points in their general system may yet be improved; but the features of comprehensiveness and breadth may be discovered in all. Nor do they contain anything which, as men and as Christians, we are forced to repudiate. Of course it is easy to accuse the University writers of sacrificing the simple search after truth to preconceived theories, the best answer to which is—let their positions be fairly met and refuted. That yet remains to be done[b].

Reid's works, edited by Sir W. Hamilton, have been mentioned in Chap. III. as useful for giving an intelligible view of the Aristotelian logic. His *In-*

[b] In speaking of Mr. Mansel's position as generally unassailable, and especially by the holders of a sound philosophy, it may be objected that the publication of his *Bampton Lectures* has disclosed differences of importance between him and those who might be supposed to be his philosophical allies. It may be observed, 1. That these differences have already been much removed by discussion; 2. That the flaws observed by such critics are mere trifles compared to the gulf which separates him and them from their common and too formidable enemies.

quiry will be perhaps the treatise best fitted for supplying a knowledge of that famous "common-sense" philosophy which has achieved such victories and borne such fruits. Much of what he wrote has, indeed, been superseded by a more accurate analysis, yet few books contain more of the true philosophical spirit. But the great merit of the book, as now published with Sir W. Hamilton's notes and appendices, is that the reader obtains at once an acquaintance with the vigorous youth of the school, and with the most finished results at which it has arrived. Condensed, difficult, and somewhat repulsive as the notes of the great modern philosopher who has edited these works will necessarily appear to the unpractised reader, it is probable that nothing will so reward him for his labour as the attempt to master them. His essays, reprinted in the *Discussions*, will be found also of very great use, though touching comparatively only a few points of philosophy; and they are of course, from the form in which they originally appeared, far more easy of comprehension than the above-mentioned notes. Within the last year, also, a fresh assistance has been afforded towards an acquaintance with Sir W. Hamilton's philosophy by the publication of his *Lectures on Metaphysics*, edited by Messrs. Mansel and Veitch. These are generally admitted to be of the highest value, and those may be especially named which treat of the cognitive faculties.

For men who are paying more than ordinary

attention to these studies, and are not pressed for time, Dugald Stewart's *Philosophy of the Human Mind*, and Whewell's series of philosophical works, may be safely recommended; but on the principle of knowing a few books well rather than many slightly, it will be perhaps best, with a view to the due proportions of this part of the course, to confine the attention to Mr. Mansel's works. They have been published sufficiently long to have exercised a considerable influence at Oxford, and references to them will often be found in the Examination Papers. This remark will apply principally to the *Prolegomena Logica*, an acquaintance with which was to some extent presumed before Moderations; but it is increasingly applicable to Mr. Mansel's treatise on Metaphysics prepared for the last edition of the *Encyclopædia Britannica*, and just published in a separate form. In the former of these works many of the great questions of philosophy are discussed during the process of ascertaining the place of logic in relation to other sciences, and from it some notion of the present state of the controversy between its author, Dr. Whewell, and Mr. Mill, may be gathered. In the latter the whole psychological and ontological domain, included under the general term Metaphysics, is mapped out with admirable clearness, while the various systems of ancient and modern philosophy are concisely reviewed. Thus, though rather an historical criticism of philosophy than a regular history, it will supply no bad substitute for such,

and will at any rate form an excellent supplement to any that may have been read. It will be very desirable that both these works should be abstracted and analysed, a process which, from their careful execution, they will well bear, and which, it may be added, from their scientific phraseology, they will be in general found to require. They are not intended to be readable without thought and pains, perhaps not one of their least merits as a part of the Oxford course. Whether the time has not come when, besides the technical, a more popular form of these works is demanded, in order that the advantage with the general public may not be altogether on the side of antagonistic systems, is a question which many are now asking.

Some notion of the present condition of philosophy having now been added to its history, a very good account may be rendered (Bacon, treated in the next section, having also been studied) of the questions in the Philosophy Paper. Where any further study is possible, let it be that of some of the original works rather than the ephemeral treatises of the day.

Except the *Novum Organon,* no philosophical work has proceeded from an English pen of greater importance than Locke's *Essay on the Human Understanding.* How far it is from being anything but indirectly responsible for the systems of Scepticism, Sensationalism, Materialism, and Positivism, which have claimed descent from it, will be now

clearly understood by those who have followed the course supposed; but however largely it contains what is true for all time, the insufficiency of Locke's system, and the encouragement he has given to dangerous deductions, will also by this time have become apparent. A criticism of some of the salient points of the Essay will have been observed in Mansel's *Metaphysics*, and attention is also emphatically drawn to the criticism by M. Victor Cousin in his *Philosophie Moderne*, vol. iii.

The revolution effected in modern philosophy by Kant's writings would seem to point out his *Critick of Pure Reason* as a book which those who can should examine next to Locke, though for general students in this course it will be quite sufficient to deal with it through the medium of such a writer as Morell. It is translated in Bohn's series, and will be found well illustrated in a lecture published by Mr. Mansel. In this lecture will be found a useful criticism of that defect of Kant's philosophy which opened out the way for the errors of modern German transcendentalism. Some insight into its position on this head will be very desirable, though indeed the wildness of German speculation has found in its purely philosophical aspect little favour in England. Yet its indirect effects have been widely exhibited here in the spirit of rationalism and bold criticism of Revelation, not unnaturally springing out of it in the country of its birth, but existing on this side of the water, divorced from that connection, in an anomalous condition. Still more inexplicably, this spirit

continues to exist in our country, while it has confessedly had its day and been overthrown on its native soil.

One more original work may be spoken of here in connection with German philosophy, to which it owes much, but, thanks to the genuine English soil into which that teaching was transplanted, from which it has suffered but little. Coleridge's *Aids to Reflection*, though not based on a scientific system capable of being followed in all its parts by those who have watched the progress of mental science since he wrote, will be found full of noble thoughts and profound truths. It has already done a great work, and its influence has not yet ceased. The *Biographia Literaria* and *Friend* of the same author will also well repay perusal, but it must be remembered that all such reading is here put on a very different level from that of the earlier mentioned works. To study properly even the few leading authors who have been noticed, will demand a greater share of time than any but the most forward men can give.

Bacon.

The study of Lord Bacon's *Novum Organon* holds in the Class-course a sort of midway position between Logic and Philosophy. Questions from this work (which was mentioned in p. 97, as quasi-necessary in the list of books for examination) will be generally found in both Papers; in the former, upon the one point in his system which has a direct logical aspect, his assertion of the claims of the inductive method;

in the latter, in connection with its indirect influence on the succeeding schools of modern philosophy. His works are chiefly valuable to the modern student for the profound remarks they contain on all subjects, and on the historical importance of the impulse they gave to the progress of natural science; but, strictly speaking, his name takes no place in the course of philosophy which has just been indicated. He founded no school of philosophy proper, and to this day his opinions on some fundamental points are matter of dispute. Yet as the study of Locke was recommended as throwing light on the history of moral philosophy, so that of Bacon will be useful with reference to the history of speculation.

The *Novum Organon*, or rather Book I., with the first few aphorisms from Book II., (for this is all that is generally taken in,) had best be read over first in Mr. Kitchin's translation, in order to obtain a general idea of the work, and then the Latin original worked up piece by piece in the edition by the same hand with all the notes and appendices. A translation will find a legitimate place in the case of an English author dressing his thoughts in Latin; but it will be noticed, on reference to the Papers, that the Latin is generally set in the questions for the purpose of testing the recognition of the context, and must therefore be very carefully got up. His proper place in relation to the ancient Logic will be best learnt from Sir W. Hamilton's *Discussions* and Mansel's *Aldrich*. Thomson's *Outlines of the Laws of Thought*,

under the head of 'Applied Logic,' will give a good practical commentary on the application of his method. But from the nature of the case, Bacon will require a good deal of general illustration. Hallam's *Literature of Modern Europe*, Part iii. ch. 3, will be read with advantage for this purpose, as also Macaulay's celebrated *Essay*. The profoundest view, however, of the subject will be gained from Ellis's general Preface and the Preface to the *Novum Organon* in 'Lord Bacon's Works,' edited by Ellis and Spedding. These will be found to supersede the clear but popular introduction to the study of the *Novum Organon* (attributed to Lord Brougham) in the series published by the Useful Knowledge Society.

Logic.

The logical studies of the Final Course will find their proper place rather after than before the philosophical, but better still side by side with them. The foundation laid at Moderations will have been sufficient substructure for Philosophy, while the higher portions of the subject can only be successfully handled in close connection with that study. A review of the papers set within the last few years will, however, shew that although in the Final School Logic is expected to be dealt with in reference to its scientific aspect, its history and its philosophy, far more than at Moderations, yet that it will go hard with any one who has overlooked or forgotten the

more elementary and technical part. The knowledge of Aldrich, Whately, Hamilton, Mansel, &c., which has been previously spoken of, pp. 81, 82, must at least be as fresh and producible as it was supposed to be at the First Examination. The knotty and tangled webs of reasoning, so often given in the Logic paper, will be found impossible to disentangle unless the habit of dealing with problems (such as those at the end of Whately) has been kept up. The mysteries of the syllogism must at least be no more obscure than when first studied, or some very simple questions will have to be left unanswered.

But a much higher flight must now be attempted as well. To the study of Logic, as presented in the established modern books, must be added an acquaintance with the original construction of the whole science in the works of Aristotle. Some portions of the *Organon* will have to be read, if not in the Greek, at least as translated in Bohn's series. The lectures of the Professor of Logic will be sure to point out the most useful chapters and to give some direction to this reading.

Again, to the knowledge already possessed of what may be called the philosophy of Logic, and its place among other mental sciences, a knowledge which at Moderations cannot be very profound, one who has now passed through a philosophical course will have no difficulty in making some valuable addition. For the ground covered by Aristotle on such points there has nothing yet been published so available for the

Oxford course as Trendlenburg's *Excerpta*. This is anything but an amusing little book; it is hard and rugged enough, but has the compensation of brevity. In a very concise form it presents a really intelligible view of the Aristotelian philosophy, especially in relation to Logic, and will well repay a little labour—labour which, it must be confessed, will have to be bestowed nearly as much on the Latin explanations as the Greek text. The best general commentary on the whole *Organon* is the Latin one accompanying the text in the edition by Waitz. (Leipsic.)

For the modern portion, Mansel's *Prolegomena Logica* will have already laid by far the best foundation. Numerous questions will be found in the Logic Paper, which are directly answerable from its pages. Mill's *Logic* will also be extremely useful at this stage, and its philosophical merits and defects will be now clearly appreciated. The higher parts of Thomson's *Outlines* and Karslake's *Aids* will become intelligible, and Chretien's *Essay on Logical Method* will serve for a concluding review of the whole subject. If pitched in a key which supposes a somewhat intenser familiarity with its matter than most students of this course are likely to have attained, the last-named book will at least afford a pattern of finished composition, of eloquence, and high religious tone, which cannot be too closely studied. If no other part is read, the second and third chapters ought on no account to be omitted.

Political Philosophy.

The Paper given in this subject may be answered in the main out of the *Politics* and *Republic*. The latter book, from which the speculative and the moral philosophy of Plato will have been hitherto chiefly gathered, must now be regarded in its political aspect, and compared with the *Politics* in every detail. As the *Politics* is, according to the scheme of its author, a necessary sequel to the *Ethics*, so its intimate connection with the *Republic* will be shewn, amongst other things, by its containing a professed criticism of that work. The political doctrines of the two philosophers are susceptible of, and are expected to receive, precisely the same sort of close comparison as was noticed in the case of moral philosophy. The difference between the two in both the moral and speculative branches of the subject will now be traceable in its effect on their respective works on politics. Both works alike exhibiting the profound sagacity of the men, and the vast experience acquired in the restless political life of the Greek citizen, a marked contrast will yet be observed between the measured movement of the one and the wilder flights—sometimes higher, sometimes lower—of the other. Yet the resemblances will perhaps strike the mind more frequently than the differences, and on many main points it will be easy to draw up their opinions side by side. This must be done systematically before Examination.

There will also be found required in the papers a certain amount of familiarity with modern history and politics. With these the teaching and practice of antiquity will have to be compared. Much of the general preparation of this part of the subject will have been going on while pursuing the historical course previously discussed, and it has been already remarked in discussing it that ancient and modern history must be brought to bear upon each other as far as a man's acquaintance with the latter permits. The time at disposal will not, however, admit of much systematic work of the modern kind indicated. If it did, a knowledge of English constitutional history from the pages of Hallam, of the principles of political economy from those of Adam Smith, and of scientific politics in general from such a book as Sir G. C. Lewis's treatise on *Methods of Observation and Reasoning in Politics*, would be extremely useful. But the proper time for such study—and it is much better that it should be so—will be either in the Modern History School or after the Degree is taken. For the present course, men in general will have to trust to their previous general education, to what they have gleaned from newspapers, debates[c], and

[c] It may not be out of place, in connection with this subject, to point attention to the great usefulness of Debating Societies. Viewed with reference to the Schools, the activity of mind and familiarity with political matters which are thus encouraged are a positive gain, provided that judgment is used in not sacrificing too much time or attention to the thing. It is a pity to throw away the chance of getting a good Class for a less tangible advantage; but it is worth a

conversation; to what, in fact, they have acquired of that which is the common property of the British citizen. All such knowledge—and the more accurate and scientific it is the better—may be brought to bear. For just as in philosophy it is difficult to find anything really new amongst the moderns, so in politics we shall find most of the questions of the day, and many of the great events of modern times, shadowed forth in antiquity. Human nature remains unchanged, and the results of its operations in political matters, as given us by profound observers like Thucydides and Aristotle, bear a wonderful family resemblance to all that is going on under our own observation.

Thus, run the eye down a few of the Papers set on political philosophy, and observe the great variety of

little trouble to acquire the art of public speaking, and it is scarcely ever learnt except from early practice. The institutions of the country are daily becoming more and more such as to change the taciturn habits of Englishmen, and those who are to fill the higher walks of life may yet find themselves as dependent on the powers of speech as were the citizens of ancient Athens. In Oxford there are peculiar facilities for acquiring this art. Most Colleges have private societies of their own which are excellent training-schools for the Oxford Union, one of the best institutions of the sort in England. A Society which affords an audience numbering from one to three or four hundred, critical and yet generous, faithfully imitating the traditions of Parliament, and many of the speakers indeed practising for that very arena, offers advantages which are rarely to be found elsewhere. That so many of our greatest orators and preachers (for such practice is of no slight value for the pulpit) have been formed within the Union, and have confessed their obligations to it, is the best justification of these remarks.

modern topics and institutions of which the ancient treatises are required to supply illustration. Here are some of them at random:—The connection of morals and politics, the origin of society, a public conscience, educational theories, the influence of philosophy on jurisprudence, the advantages of constitutional government, the theory of revolutions, banking, funded debt, state lands, direct and indirect taxation, commercial treaties, free trade, slavery, slave and free labour, the ideal of a statesman, the moral influence of the Fine Arts, the relation of society to the individual, that of citizenship to property, usury laws and interest, a financial theory, currency, exchange, capital, theories of colonization, diplomacy, public opinion, importance of a middle class, connection of wealth and public morality, the limits of representative government, the various ends of government proposed by different writers, standing armies, provision for the poor, the ballot, causes of decline of national character, international law.

Or take the rapidest glance at the *Politics* and observe there the allusions to the evils of communism, to the Malthusian doctrine, to the law of entail, balance of power, suitableness of various forms of government to the stage of progress of the people, the relations of the military and civil power, mob-rule, hereditary monarchy and its proper limitations, the various forms of tyranny, the arts by which its odiousness may be concealed, education as the real pledge of stability; to the reasons

why in a free state an agricultural population admits of the best government, why office should be elective, yet if possible in the hands of gentlemen, why no portion of society should be suffered to become too degraded; to the fact of national jealousy about its own liberty often co-existing with a flagrant violation of that of other States, to the evils of a too great development of either the military or shopkeeping class, to the advantage of strong national defences in deterring an enemy from invasion, to the desirableness of intercourse between different classes of society and people of different ages, to the dependence of the State's health on the moral excellence of individuals, to the proper place of music in the formation of character, to the true notion of employing leisure.

It is clear, even from so scanty a collection of the topics touched on in the *Politics*, that general reading and intelligence will have much play in this Paper; but, after all, (as said at first,) the careful handling of the two great text-books is what will really stamp the character of the answers. The *Politics* had best be read in Mr. Eaton's edition, which will supply the necessary assistance for the comprehension of the difficult passages. It will also give many hints as to modern parallels and views.

The Rhetoric.

Some reasons have been already given for preferring in the Final School the *Politics* of Aristotle

to the *Rhetoric*. They may be expanded thus. The former book is more strictly designed by its author to be connected with the *Ethics;* it is far more important in connection with the historical course, and it leads the reader through a class of subjects which are far more directly applicable to the needs of a modern Englishman. These arguments seem, on the whole, to overbalance those drawn from the superior completeness of the *Rhetoric* as a treatise, from the vast amount of insight given by it into human character, and its usefulness in cultivating the arts of public speaking and writing. Its excellencies in these respects are admitted by all, and if not pure Politics, it may at least be said to cover a most important section of that field. It is never therefore likely to be wholly lost sight of in an Oxford course, and will probably be from time to time encouraged by questions in the Examination Papers. So strongly has its loss been felt by those who are acquainted with its usefulness when it formed a necessary part of the course, that it has been proposed, rather than exclude it altogether, to bring it forward for Moderations. It will, however, be found still more difficult to introduce it in that place, but there seems no reason why a certain knowledge of it should not be required in the Final School, even though it is not taken up as a book. Familiarity with the treatise will thus be often secured, and some will be found able to take it up in addition to the *Politics*.

The Logic of Probable Matter will, for instance, be studied better here than elsewhere, a branch of Logic perhaps more practically useful than any other; a knowledge of Aristotle's treatment of the passions might be required as well as that of Butler; and the distinctions between the modes of address pronounced suitable to audiences exercising different political functions might be made a portion of the examination in political philosophy.

To those who take the book up instead of the *Politics*, a great number of points bearing on the *Ethics*, and not a few on the historical course, will present themselves. The popular view of morals will be found here as distinguished from the scientific view given in the *Ethics*. The definitions will have to be learnt as in that book, and compared with the corresponding ones there. But for a specimen of the manner in which books are to be compared with the *Ethics*, the appendix may be consulted. For the proper treatment of the hard passages there will be nothing better than reference to the Oxford translation in Latin.

Along with the English translation in Bohn's series there are some good notes and a very valuable abstract of the whole treatise by the celebrated Hobbes; also a carefully executed set of questions on the entire book, which if a man finds he can answer, he need fear—as far as the mere book-work and the proper understanding of it is concerned—nothing which could possibly appear in the Examination

Papers. But perhaps one of the best aids to a masterly comprehension of the scheme of the *Rhetoric* is to be found in the Conspectus published in a separate sheet by the Rev. J. E. T. Rogers. It is true that it is quite within any man's power to construct such a plan of the book for himself, but the perfect connection of the various parts is not discoverable without much labour, and such assistance is a very distinct thing from mere 'cramming' apparatus. The books already mentioned in the remarks on logic will supply ample information on the logical part of the treatise, with a view to which it will be seen that parts of those books are expressly designed.

Scholarship.

It has been already stated in Chapter IV., that Scholarship is understood to count as the equal of History and Science in deciding the place of candidates for Honours. Without any formal provision to that effect, the tripartite character of the Final Examination has been generally, and will probably continue to be, recognised. This scholarship will have to be displayed in the translation of the books on paper, and *vivâ voce*, and in Latin composition. The Greek composition is optional, i. e. in the Paper on General Philosophy the present arrangement is to give a choice between that piece of composition and some half-dozen extra questions on the history of philosophy. Thus, including the last, six Papers in all are devoted to this branch of the work, while in

every other Paper also numerous questions will test a man's proficiency in it.

Very little need be added in this place to the remarks made in Chapter III., on the best methods of proceeding for the purpose of turning out good scholarship Papers. A caution may be suggested to those who may be tempted to lay aside direct preparation in translation and composition, in consequence of success which has been obtained at Moderations. It will generally be found that there must be precisely the same constant practice in translating and submitting to criticism the Herodotus and Thucydides, the Livy, the Ethics, the Republic and the Tacitus, as in the case of the poets and orators which have been put aside. The philosophical authors will present new ground to most, even practised, scholars, and will require to be dealt with in a style of their own. The same remark applies also to composition, which will be more often required in the philosophical style than any other, though the Papers, it will be seen, shew great variety in this respect. Cicero *De Officiis* and the *Tusculan Disputations* will naturally suggest themselves as the best models for Latin style, and Plato's works for Greek.

The advantages on either side of taking the Greek composition, or the alternative extra questions on general philosophy, are very evenly balanced. A man's peculiar forwardness on either point will always decide the case. There will be room for a

good scholar who is glad to take the Greek in hand to shew some philosophical knowledge in the questions given on the Paper open to all. There will be full credit given to him who, his philosophy being his strong point, neglects the Greek composition, and who has exhibited sufficient scholarship in the other Papers to satisfy the Examiners.

A careful study of the crucial sentences and expressions, set in the Examination Papers at the bottom of the longer pieces for translation, is strongly recommended. They will shew the importance of remarking every word of the books, and mastering the controversies which turn on many such insignificant-looking phrases.

CHAPTER VI.

DIVINITY.—REMARKS ON EXAMINATIONS.

The Divinity Paper comes first in the order of examination, but its consideration has, for the sake of convenience, been reserved for the close of these remarks on the course of *Literæ Humaniores*. It has already been mentioned that there is no distinction made between the Pass and Class on this subject. All are required to come up to a certain standard alike, and so stringent is this condition, that the most brilliant performances of the Classman in the whole of his other subjects will avail

him nothing if the required standard is not attained. There are several instances of men being 'plucked' for failure in Divinity, whose other work would have entitled them to a First Class. These were, to be sure, affirmed to be cases of ignorance on the commonest points of Scripture, such as would have disgraced a national-school child, but they shew that the subject cannot be trifled with. Cruel as the operation of the rule must have appeared in such cases, it is evident that no other course could be pursued short of rendering the preparation of Divinity the merest farce.

It is not indeed under any circumstances a very onerous affair. Besides the Greek of the four Gospels exacted at Moderations, that of the Acts has to be added for the Final School. A close examination on the matter of these books must be prepared for as well as on that of the Old Testament generally, the historical parts of the latter being of course those chiefly selected. The Evidences of Christianity and the Thirty-nine Articles complete the requirements. Now, to those who take in hand the Classical course in any way as hitherto recommended, the thorough mastery of the Greek text will be a matter of no difficulty. It will, however, be found generally best to obtain familiarity with it by daily, or at least weekly, reading the Lessons in the Greek Testament, and the earlier the habit is formed the better. There will thus be no additional work to be done at last, when every hour of the

time is wanted. Intelligent reading, frequently repeated, with constant reference to maps and to the different parts bearing on each other, will render the use of cram-books quite unnecessary. By far the best critical edition of the Greek Testament is Wordsworth's, which will supply all that is required. In a very common and cheap little book, Nicholls's *Help to the Reading of the Bible*, will be found many things useful for the present course, such as a harmony of the Gospels, maps of St. Paul's travels, and remarks on all parts of the Bible. These are, it is true, of a popular kind, and such as those who have been carefully educated will probably recognise as familiar enough, but they will be useful to many. A slight summary of the Evidences of Christianity will also be found in this book, but perhaps it will be better still to procure another small and popular though old-fashioned work on that special subject, by Bishop Porteus. Paley's *Evidences*, it need hardly be said, is the standard book, where time can be found for its study.

The second part of Butler's *Analogy* will be out of the question for general students, but if the *Analogy* is taken in as a 'book,' there will be not much need for reading anything further on the subject of Evidences [d].

[d] Rawlinson's *Bampton Lectures* (for 1859), on *the Historical Evidences of the Truth of the Scripture Records*, will give a vast body of information in a concise form, and has the advantage of providing answers to the very latest attempts at shaking the credi-

Few parts of the whole course will probably appear more tedious than learning by heart the Thirty-nine Articles; yet this must be done, and if any are omitted on the chance of their not being asked, it will generally happen that those are the very ones selected. Harold Browne on the Articles is the well-known standard book, which cannot be too strongly recommended to all who wish to acquire something beyond a mere superficial knowledge of the doctrines of the Church. For the general information required in relation to their matter, the proper guide will be the College Tutor. Attendance at a course of lectures in this and the Greek Testament is desirable, and such lectures are required by the University Statutes to be given in all Colleges.

The slightest consideration of this Divinity course will point out its true character, and shew that it is merely intended as a guarantee that no one shall obtain an Oxford Degree who is ignorant of the simple elements of a Christian gentleman's education. No one can mistake it to be any considerable step towards preparation for Holy Orders, a preparation which must clearly be a thing subsequent to and distinct from that for the Schools. While the future clergyman requires a thorough education suitable to his time of life such as is here described, he will, like the barrister, the physician, or the

bility of Holy Scripture, while it will be found useful in its bearing on the historical part of the Class-course generally.

public servant, require a special training in addition[e]. The mere attendance at a couple of sets of lectures from the Divinity Professors during a Term will scarcely be thought sufficient for this purpose by those who have watched the process. On the question whether any means may yet be devised, or if devised will be found effectual, by which the elaborate machinery of the University may be made available for the supply of this special training, it is impossible as yet to pronounce an opinion. Nor will it be necessary in this place to take notice of the arrangements provided for those who are not members of the Church of England; inasmuch as they are of moment only in the Pass-course, and the cases have been hitherto so exceedingly rare and exceptional that they may be reasonably overlooked.

The Examination.

The preparation has now been completed; a very few words on the Examination itself must conclude

[e] The case of the future clergyman is alone contemplated in the text, but surely of those who are not about to take Orders few who have made so great an advance in high education as is here supposed can rest satisfied with the bare requirements of the Pass-paper in Divinity. Whether undertaken during, or after, the Undergraduate course, some study of the main points of Theology and Ecclesiastical History can scarcely fail to be attempted. The object of this book being confined to treating the various lines of study solely with reference to Examination, it would be out of place here to mention books and apparatus; but at Oxford there can be no practical difficulty in such a selection.

this sketch. It has been already said that the chances are very much against a man if he puts off any of his work to the last, or, indeed, continues it up to the very last moment. No rule can be arbitrarily laid down for the time by which the course of reading should have been completed. The longer the time left before examination for a general review and digesting of the work done, the better the answers will be. Those who can afford two or three months for this, the most valuable part of the whole course, and for collateral reading, will be sure to find their advantage in so doing.

But whether the work has been well brought under hand, or only just completed by the very last week, all will allow that the last few days at least should be kept religiously free from any exercise of the brain. Nothing is so completely suicidal as the opposite course, and in nothing is it so difficult to resist the morbid delusions of which the imagination is the victim at such times of mental pressure. One is apt to fancy that just a little more work can do no damage, that such and such a gap is left in one's preparations, that such and such questions are sure to be asked, or some rumour reaches the ear of the course the Examination is likely to take. The last days are thus employed as if everything depended on the use made of every minute, and perhaps the very nights—those nights of which every moment spent in sleep is really precious for the end in view—consumed in eager poring over the books.

Most probably not one of the points thus greedily caught at during these last feverish days will come forward in the Examination, and even if they do, the mind will be so thoroughly jaded and used up, the power of reproducing so completely gone, that nothing satisfactory will be made of them. In short, if the work has been properly prepared, it will be producible at the proper time; if it has not been so prepared, the cramming at last will do no good, but rather harm; that is to say, what has been learnt, however imperfectly, will be perhaps hopelessly damaged.

Nor should any one allow himself to be daunted by the imperfections he perceives on the final review of the work. Such must press themselves on the minds of the very ablest men, perhaps most on such men; for the course which they have run during the three or four years of Oxford education has, after all, but led them to the threshold of real knowledge, and the more capable they are, the more they will perceive what lies beyond. But if one has done one's best, it is right to rest satisfied for the time with the position attained, and a careful survey during the last month or two of all the abstracts and analyses, often previously conned, will generally leave behind the impression that the whole teaching has been gathered up and that the subjects are well in hand. The mind has attained in its measure to the synoptical position which Plato speaks of in the *Republic* as the end of the cultivation of science, and

in the light of all that it has been going through will be able to deal with questions which only a short time before it would have believed to be quite beyond its powers.

This is the reason why all experienced Tutors discourage men, whose standing admits of their trying a second time, from 'taking their names off' after any fancied or even real failure in paper-work. Such a course has occasionally answered, but it far oftener fails, and the cause lies deep in the student-constitution. The mind which has answered to one great effort of the will, and has once completed with the required energy all the necessary preparation, can seldom be equally well brought up to the mark a second time in the same subject. It refuses to rise to the spur, and probably stumbles ignominiously. Dry, hard details, complicated arguments, which were triumphantly surmounted when the object was full in view on the first occasion, wear a different aspect on the second. Despair and apathy not unfrequently succeed to a hopeful and buoyant elasticity.

As to the Examination Papers themselves, it has been presumed throughout that the previous sets have been carefully studied. Scarcely anything is more obviously important in order to catch the style and form in which the subjects of the course appear in the hands of Examiners. Many Papers should have been worked through and inspected either by Tutors or friends. It is better to know one's deficiencies in good time, and to be forced to wince

under the sharp criticism of some previous operator, than to have the pen of the Final Examiner scratched impatiently through the answers. One will have learnt too, by this process, the sort of form and the length proper for answers in the Schools, and in practising against time with a watch on the table, will have acquired the habit of making the most of the limited allowance when it comes to the push. As a rule, very little time can be given in the Schools to thinking about the answers. The pen must be running nearly the whole time; the winner will be he who can soonest catch the full drift of the questions, and write the greatest number of the most perfectly finished answers both as to style and matter. Coolness of head, power of mental concentration on one subject, and rapidity of thought, are thus the essential conditions of success.

A rule which has been found useful in promoting such qualities may here be mentioned. It is very damaging to the final result to spend many moments in looking down the Paper on first settling to the work: such a practice should therefore be avoided. Nothing looks so formidable as a whole set of questions, very often purposely propounded in a form which requires ingenuity to penetrate—when cursorily examined. But when one only is taken at a time, and if its meaning is not self-evident, written down on a spare piece of paper in another form, and twisted about, it soon yields up its secrets. It will be found, indeed, no bad plan to restrain one's

curiosity altogether as to the rest of the Paper, and resolutely to hide from oneself every question but the one immediately under consideration; each will then come up quite fresh in its proper turn, and the spirits will be spared the depression which a contrary practice so often produces. This recommendation of course supposes the previous preparation of each subject to have been tolerably complete, so that nearly all or the greater part of the Paper may be attempted; if such is not the case, a selection of a few questions becomes a matter of necessity.

It is well known that writing a quantity of fluent nonsense is fatal to all success, and that half the questions well and thoroughly answered will tell far more than the whole done badly; but it may be safely asserted that a First Class is seldom, if ever, gained now-a-days without accounting for a very decided majority of the whole number of questions. A great deal of pains expended on only half the Paper will be considered as evidence of ignorance concerning the rest.

The practice of leaving the Examination-room before the expiration of the time allowed, is, in general, most unwise. Cases of indisposition are, of course, exceptional. If as much of the Paper as appears possible has been completed, it will always be good policy to review the work, or make fresh attempts at questions which have been set aside. Some of the best answers given in the Schools have been the fruits of these second thoughts.

To those who are aware of the importance of small things it will not appear too trivial to say that a substantial, but not too heavy, lunch, and a good walk between the morning and afternoon periods of three hours, will generally keep off headache; and if there is no cramming in the evenings, the sleep is more likely to be secured which is so necessary to a clear head next morning.

But, as far as the Examination is concerned, what will be the use of all this laborious preparation, cool head, judicious management, and rapid thought, if the result is sent in after all in such an illegible state that the Examiner can make neither head nor tail of it? Let not this be thought a schoolboy matter. A 'hand' is no doubt pretty well formed for good or for bad by the time a man shews up a specimen of it in the Schools. An Examiner will feel that he must make the best of it, and do his utmost to decypher any hieroglyphics. But these exalted beings are but men after all. They are very hard worked, and can only stand a certain amount of labour. The bad writer is tolerably sure to suffer in comparison with the good one. He will not only stand a chance of not getting full credit for his answers, but the cases are rare where confusion of the letters of the alphabet is not connected with confusion and inaccuracy of thought. It is perfectly possible to write exceedingly quick and yet to be quite legible. The art can be acquired by resolute practice at any age.

As the treatment of the paper-work at the Exami-

nation is supposed to have been made the subject of systematic training, so direct preparation for the *vivâ voce* part ought not to be neglected. The custom of enforcing the attendance of every Undergraduate at an examination previous to his own has been for some time disused, but few sensible men will fail to attend at least through one such of their own accord. The insight thus gained into what is required is invaluable, and a great deal may be positively learnt from some Examiners. Perhaps the one Examination preceding a man's own will be sufficient; it may be affirmed that 'sitting in the Schools' on that occasion will be time better spent than at any books, or with any Tutors or Professors. It has been already remarked that the College lectures will be essentially useful in this point of view, as training-schools for the final *vivâ voce*. A good performance on the day of trial, shewing readiness, scholarship, and good sense, will often go far to redeem any errors in the Papers, and make at least a doubtful Class secure, if it does not (as it sometimes does) actually push the Class to a higher figure. The Examiners will, of course, probe the weak points. It need scarcely be said that an attitude of combativeness towards the Examiners is suicidal, though a clear comprehension of one's own ground will be fully appreciated; and though it might be objected, if a combination of modesty and self-possession were recommended as the truest end to be aimed at by the man under examination, that it would be unworthy

to assume what is not perfectly natural, yet it may at least be affirmed that such a temper is most likely to be the result of a course of training pursued in some sort after the fashion proposed in these pages. He who has oftenest forestalled the day of Examination, and left least to chance, will be the man least afflicted with untimely nervousness.

A word remains to be said on the result of the Examination, as evidenced by the appearance, after some fourteen days' weary suspense, of an unimposing-looking piece of paper on the door of the Schools. Insignificant, however, as it looks, fortunate is the man who can fight his way to inspect it among some hundreds of eager expectants who have been thronging the quadrangle for hours. In a few minutes it will be telegraphed to all parts of the country, and it will appear next morning in the large type of the *Times*. What is the value of this result?

It has already been maintained that the actual place in the Class List is in reality a point of inferior importance. Yet who can deny that a high place is indeed a legitimate object of ambition; that it is the just reward of honest labour wisely pursued; that it is a credential to a man starting in life; that it is an encouragement to him to proceed in a course of self-improvement; that it is a justification to himself and his friends of the expense incurred, and the time abstracted from pursuits which might have brought in a speedier return; that it is often so

much money, so much actual income? It would be absurd to attempt to deny such self-evident truths; yet it may be confidently asserted that all this is as nothing compared to the value of the course of education by means of *Literæ Humaniores* (when pursued as supposed in the preceding sketch) to the mind and character. It is the old story of the treasure hid in some uncertain part of the field. The labour spent upon the search is the treasure itself. This cannot be taken away by any of the apparently capricious circumstances which, in spite of all care on the part of Examiners to preserve uniformity of standard, on the part of those examined to guard against failure, will yet not seldom influence the Class.

And there are cases where a view may be taken of failure which may sound even more paradoxical than the preceding. Such failure may really turn out to a man a far more valuable thing than success. If accepted as it ought to be, it may be the means of forming a more healthy manly temper of mind than the opposite result. It may be the starting-point for fresh exertions of a higher kind and a more enduring value:—*ἀθληταὶ μὲν γὰρ οἱ ἄνδρες τοῦ μεγίστου ἀγῶνος*[f].

Nor is the Oxford Class-course intended to be a mere stimulant for intellectual studies, the weakest and shallowest view which can be taken of it. Its object is to form the highest type of man, the most honest student, the most industrious explorer, the most patient labourer, the most solid, sound, broad,

[f] Plato, Rep., 403. E.

wise thinker, the most practical administrator, the most judicious educator, the best grounded divine. These are the characteristics which may indubitably be claimed for those worthies who made Oxford illustrious in days gone by. It was the same sort of training as that which has been sketched above, less developed on some points, more on others, which formed those master-minds. Its effects are not far to seek in living examples. The names of many such will occur to every one, and a long list might be inserted here, if it were not somewhat presumptuous, as well as invidious to others, to point them out for praise. The professions of a clergyman, of a schoolmaster, of a barrister, of a statesman, of a physician, of a literary man, the life of the man of leisure, seem indeed to be those for which such education is most directly available, but it is perhaps, for any walk of life, especially in conjunction with the Second Schools about to be mentioned, the very best that has ever yet been devised.

CHAPTER VII.

THE SECOND FINAL SCHOOLS.

The Second Final Schools, three in number, in some one of which, at his option, each man must pass before he takes his Degree, will here, as in the preceding case, be only spoken of in their aspect as Class Schools. As Pass Schools they are evidently intended to enforce an acquaintance with the ele-

ments of their respective subjects on all who go up for a Degree; to ensure, in fact, that an Oxford Degree shall carry with it credentials of a certain proficiency in something else besides those studies which the University justly considers the best suited for the general training of all her members, viz. those of *Literæ Humaniores*. No guide seems to be required for this Pass-course.

As Class Schools they will be generally entered by those who have special tastes or aptitudes for them in preference to Classics, but, it may be hoped, increasingly often by those who aim also at Honours in the previous School. It has been already observed that if those previous Honours can possibly be competed for by the sixteenth Term,—and this will depend on the early and wise commencement of the preparation,—and if some of the fundamental work of the Second School has been carefully done beforehand, the last uninterrupted six months will often give sufficient time to enable a man to secure the very highest place on the Class List; the reason being, apparently, that the mental training of the antecedent Class-course has, in fact, done the work. It has put the man who started late on a level with him who had been engaged in these special studies three or four times as long.

This remark cannot, indeed, be said to apply to the Mathematical School, which must of necessity have been prepared for long and regularly, if any distinction is to be gained at last. To justify any hopes of a good double Class, there must, except in

rare cases, have been a good school education, and a considerable state of forwardness before matriculation in both Classics and Mathematics. The real judgment of a man during residence will be shewn in the way he keeps both these studies in hand while pursuing his career, and prevents either from engaging more than its due share of his attention. His natural aptitude for either, which is in general pretty strongly marked, will, however, soon shew itself. He will soon discover whether he can safely pursue both, and if he is to give up one, which of the two it ought to be.

The action and re-action of the two lines of study upon one another is too obviously beneficial to need much illustration. It is sufficient to point to those distinguished men who have been formed upon both, and to observe in their writings or general career the marks of completeness, good judgment, and large capacity, which as a general rule, with but few exceptions, may be said to characterise them. The accuracy, the perception of necessary consequence, the ingenuity, the power of labour and thought which are directly encouraged by Mathematics, are most admirable aids to the student in *Literæ Humaniores;* the breadth and grasp of mind, the taste, memory, imagination, and power of expression fostered by the latter studies, are no slight help to the mathematician. The two branches of education are rightly cultivated together at schools; they are the most fitting companions at a University; they mutually correct undesirable tendencies

which exclusive attention to either very often produces; they are both alike distinguished for being rather suitable as means of training than as directly available for particular callings in after-life.

The Class Schools of Natural Science, and of Law and Modern History, may also be much more easily and beneficially connected with the previous Honour-course than is usually supposed,—more easily than that of Mathematics; unless, indeed, it should so happen that a man has received a particularly good education in that subject before residence. The power of getting up books, of abstracting and analysing, of reasoning, comparing, and observing, which the Honour-course of *Literæ Humaniores* will have given, will be of infinite use in these Second Schools. The preparation for both of them is of a sort which can be steadily and effectually made while the chief attention is given to the more important subject. From their interesting nature, a certain amount of natural science or of modern history will be to many men an agreeable recreation from other studies, and some extra hours spent at the Laboratory and Museums, or with Gibbon and Guizot, need not interfere with the out-of-door relaxations already spoken of as so necessary.

It is also obvious how valuable the historical and philosophical course, supposed above, will prove in protecting the mind from false theories in dealing with the subjects of either School; how Physiology will be more likely to find its proper place with

one who has been trained, however slightly, in Psychology; how the awful grandeur of the Cosmos, as its laws are displayed to their investigator, will have a wholesomer effect on him who has studied his own microcosm than on him who has not. It is obvious, again, how the history and politics of the ancient world are the fitting precursors to the history and politics of the modern; how an enlarged philosophy may serve to warn a man off the rocks on which superficial views of progress and civilization may very possibly strand him.

The machinery requisite for the successful prosecution of all these studies has already attained, or is in a fair way to attain, great completeness. Professors of acknowledged ability lecture on every branch of them recognised in the three Schools, and tuition is supplied in some of the Colleges. The most splendid appliances are available for that one of them which most depends on such aid, Natural Science. The present system, too, admits of every variety of combination of studies, consistent with the principle of insisting on a fixed amount of work in *Literæ Humaniores*. For instance, besides the highest and most laborious scheme of all above mentioned, the Pass-course in *Literæ Humaniores* may, from the first, be connected with one of the Class-courses in the Second Schools; or the Class-course in *Literæ Humaniores* may be continued up to Moderations, and then give place to one in a Second School; or again, along with the Classical Pass-course, (either entire or after

Moderations,) *two* of the Second Final Class Schools may be entered.

The most suitable combination of Second Schools for those who attempt more than one appears to be that of Mathematics with Natural Science. It is an admitted evil of the last-named School in its present form, that it has been found necessary to allow candidates no encouragement whatever to answer questions in such a way as to display mathematical proficiency. When, after the lapse of time, a severer competition permits an elevation of the standard, this defect will no doubt be remedied; but in the meantime, even now, and in spite of this provision, the mathematician can hardly fail to have an advantage over others. How many of the higher investigations will be familiar illustrations of what he has already learnt! How unintelligible, on the other hand, will much of a common course of experimental philosophy be to one who has never been properly trained in mathematical reasoning! Mill has but endorsed the opinion of Plato in declaring against the *ἀγεωμέτρητος*.

On the question whether, if any two Second Final Class Schools are attempted, both Examinations should be faced in the same Term, or whether a couple of Terms should be suffered to intervene, none but the candidate himself can be a judge. If neither course can be completed till the last possible time, the question settles itself; but if one can be turned out of hand six months before the other, it

will generally be very desirable. There will be less stress upon the faculties, probably more thoroughness in all the work. It is one of the greatest boons of the present system that it admits of this amount of division of labour. The old system, which, where men offered to be examined in both *Literæ Humaniores* and Mathematics, rigorously required simultaneous Examinations, may possibly have tested their capacity for holding a mass of subjects in their heads better than the new system, but it is very questionable whether so high a standard in each School could be attained, or whether so many men could be induced to aim at double Honours.

In the sketch which follows of the three Schools, and of the mode of preparation for them, it will be supposed (1), that men are taking the Class-course in those Schools, and (2), that this course is pursued along with the Pass-course in *Literæ Humaniores*. The Class-man in the latter subject, either at Moderations or First Final School, or both, will be able to fit in what is suggested so as to suit his own superior career.

CHAPTER VIII.

THE MATHEMATICAL SCHOOL.

Hints for the Mathematical Class-course must rather be given in the form of directions as to the choice of books than in that of remarks on the books

or subjects themselves. It is hoped that, by using from the first the books most fitted for the Schools, a great saving of labour, which is now very often thrown away, may be effected, and that the utmost may thus be made of the limited time at disposal. The cases will, it is true, be rare where some competent assistance is not available in shaping the course of study, for in every College there is now to be found an experienced mathematical lecturer; nevertheless, some remarks may still be useful in a written form.

An early commencement of the course is absolutely necessary if any figure is to be made on the Class lists, either at Moderations or the Final School. The Junior Mathematical Scholarship, and subsequently the Moderations Class School itself, were established with a view to encouraging an earlier commencement of reading than was before usual. The whole course, indeed, of Pure Mathematics must, as a matter of necessity, be read thoroughly within the first year or year and a-half after Matriculation, if a good Class is to be gained in the Final School; a consideration, it may be observed, quite separate from, and independent of, that of obtaining Honours at Moderations. For nothing but continuous work for a considerable time can produce expertness in all the operations of Pure Mathematics, without a thorough grounding in which, the student will make nothing of the Mixed Mathematics which is to follow.

Algebra.

Algebra, the first subject to be read, may best be learnt as a whole from Wood's *Algebra,* by Lund, in any edition after the eleventh, a book long and deservedly reckoned among standard works; or in the more recent treatise by Mr. Todhunter. Hymer's *Theory of Equations* will be the best book for that special subject, or a shorter summary may be found in Hind's *Algebra,* in which are contained also the methods for the Summation of Series. There is much that is valuable in the late Dean Peacock's *Algebra,* but it is not suitable for a text-book.

Geometry.

Geometry must, of course, be commenced by acquiring a thorough knowledge of Euclid, which will be best read in Mr. Potts' octavo edition. The VIth Book should not be read until the principles of ratio and proportion enunciated in the Vth are entirely mastered. It is not usual to read more than the first twenty Propositions of the XIth Book; and the XIIth may be said to be completely superseded by other methods. In Mr. Potts' Appendix is a short but useful chapter on Transversals.

Trigonometry.

Plane Trigonometry, including Logarithms, may be read in either Snowball's or Todhunter's treatises; for Spherical Trigonometry Todhunter's separate work on that subject will be best.

Conic Sections.

Drew's *Geometrical Conic Sections,* which is the best book on the subject, should be read simultaneously with either Todhunter's or Puckle's *Algebraical Geometry,* and afterwards Salmon's *Conic Sections,* which carries Algebraical Geometry up to its highest modern developments. Mulcahy's *Modern Geometry* should also be read; and great assistance in the whole subject will be obtained from La Frémoire's *Problémes et Théorémes de Géometrie.* It must be noted here that throughout the whole course of Mathematics it is of the greatest importance that careful attention should be paid to *geometrical methods.* Pure Geometry is a most valuable exercise for the mind; and moreover, although the modern analysis has provided means of investigating problems beyond the reach of Geometry properly so called, no student can ever handle this analysis effectually unless Geometry has first taught him the *rationale* of the operations performed. The use of analysis as a mere mechanical process will always fail in producing the highest results.

Differential and Integral Calculus.

Very little can be done in these subjects without the help of a Tutor. The first volume of Price's *Infinitesimal Calculus* is recommended, with which Gregory's *Examples on Differential Calculus* should be freely used. A small volume of examples by Mr.

Haddan, published in Weale's shilling series, will also be found very useful to a beginner.

Todhunter's *Integral Calculus*, or the second volume of Price's *Infinitesimal Calculus*, especially the first three and the sixth, seventh, and eighth chapters, should follow next, and on Differential Equations, as a separate subject, Boole's Treatise. Gregory's *Solid Geometry*, with Todhunter's *Examples*, will then complete the course of Pure Mathematics, which subject is all that is required for Honours at Moderations.

As regards the character of that Examination, the questions will be found to include the principal propositions of the book-work, together with examples, and a separate Paper of mixed problems. The threefold division of questions into book-work, riders, and problems, will not perhaps be found so strongly marked as in the Cambridge Examinations. But a caution may not be out of place against the neglect of any one of these points, for it is by no means unusual to find some one or other of them sacrificed to the rest. Without a thorough comprehension and mastery of the reasoning contained in the book-work, no high results can be expected to follow, while if too exclusive an attention is devoted to book-work and the examples more immediately connected with it, the power of solving problems will suffer. Few can attain to skill and facility in the latter branch without a great amount of practice, and though it is true that in a sphere where so much originality of thought and so much imagination may be brought

into play, the essential difference between man and man will generally decide the result of a stiff examination, yet it is astonishing how much may be done by inferior men possessed of good judgment, and trained by constant persevering practice.

The Papers set for the Junior Mathematical Scholarship seldom include more of the *Integral Calculus* than a few examples on integration, and the questions throughout are of a somewhat different character from those of Moderations. There is less of plain book-work, and the examples mostly require some more or less simple artifice for their solution. The best practice in preparing for this, and indeed for all the Examinations, is to work through the Papers set in previous years, and the importance of practising against time cannot be too strongly urged. For the need of rapidity as well as presence of mind at Examinations, see Chap. VI.

Mixed or Applied Mathematics.

Mechanics.

Statics and Dynamics may both be read in the third volume of Price's *Infinitesimal Calculus,* or the former in Todhunter's *Statics,* and the latter in a concise form in Wilson's *Dynamics.* Griffin's *Dynamics of a Rigid Body,* and *Problems on Rigid Bodies,* (separate works,) may also be used with great advantage.

For Hydrostatics, Webster's *Theory of Fluids* is recommended; or Besant's *Treatise on Hydrostatics*

and Hydrodynamics may be used. On Mechanics and Hydro-mechanics generally, Duhamel's *Cours de Mécanique* is strongly recommended. Pratt's *Mechanical Philosophy* still continues a standard work.

Newton.

The *Principia,* which is read as a separate subject, is so valuable a work in itself, that it ought by no means to be neglected, (as it too often is,) and, if carefully studied, will be sure to carry great weight in the examination. The remarks previously made on the importance of practising geometrical methods will be illustrated in connection with this work, which may be said to exhibit the highest type of geometrical reasoning. Evans' translation of the first three Books is the usual form in which the *Principia* is studied; and Frost's *Newton* is also very valuable.

Optics and Astronomy.

Parkinson's *Optics,* founded on Griffin's valuable work, is generally esteemed the best text-book on Geometrical Optics. Hymer's *Astronomy* may be used generally, or Loonis' treatise for the more practical parts of the subject. The chapters on Physical Astronomy in Pratt's *Mechanical Philosophy* are worthy of attention. The higher parts of Physical Optics and Astronomy are found in Airy's *Tracts;* or the latter in Godfrey's *Lunar Theory.*

Many other excellent and useful works might be

named on the higher subjects, but the above will be perhaps as good a selection as can be made. Of books of Problems and Examples, Wrigley's *Examples* should be in the hands of every student, and also Gregory's *Examples on the Differential and Integral Calculus*, already mentioned. Walton's *Examples on Plane Co-ordinate Geometry* is a very complete selection, and the *Examples on Mechanics*, and *on Hydrostatics*, separate works by the same author, are indispensable.

In the Final Examination the mixed subjects, or Applied Mathematics, are of much more weight than Pure Mathematics; but the latter must by no means be neglected even after passing Moderations, not only because there are five Papers devoted to it in the examination, but also because one who is inexpert in the operations of Pure Mathematics will frequently fail to bring out to a result physical problems, with the general processes of which he is sufficiently acquainted.

Of all the higher subjects, Dynamics is that which should occupy the largest share of a student's attention; for the questions in Hydro-mechanics and Astronomy are for the most part either elementary, or derive their sole difficulty from the application of dynamical principles to complicated circumstances. Optics will also require some considerable time for their study, and should not be deferred till near the time of examination. Newton should be read simultaneously with the Dynamics.

In the examination for the Senior Mathematical Scholarship, the highest mathematical distinction attainable at Oxford, the questions are set in all the highest parts of every subject. Very extensive reading is necessary in order to give any prospect of success. But, as no one is eligible who has not already taken his Degree, it is not within the scope of these hints to give any outline of the course of study most desirable for candidates. The Johnson Mathematical Scholarship is also open to Bachelors of Arts alone.

The Professors, whose lectures are more immediately designed to assist mathematical students, are the Savilian Professor of Geometry and the Sedleian Professor of Natural Philosophy. A recent statute requires the former to lecture in all the subjects of Pure Mathematics, especially in pure Geometry. These lectures should therefore be useful to candidates for Moderations Honours, or for the Junior Mathematical Scholarship; while attendance on the Sedleian Professor, after passing Moderations, will be of great use to those reading for Final Honours. Much will also be gained by attending the lectures of the Reader in Experimental Philosophy before, or when commencing, the study of Applied Mathematics, and the lectures of the Savilian Professor of Astronomy will be found useful in dealing with the higher branches of Physical Astronomy, such as the Lunar Theory, Figure of the Earth, &c. These lectures have an especial

value with reference to the Senior Mathematical Scholarship.

CHAPTER IX.

THE SCHOOL OF NATURAL SCIENCE.

From Pass-men in this School a general acquaintance with the principles of two of the three subjects of the course is required, and, as a special subject, some branch of Mechanical Philosophy, as Hydrostatics (including Pneumatics), Light or Heat, &c.

From Class-men a certain knowledge of all three branches, Mechanical Philosophy, Chemistry, and Physiology, is required, to which must be added a more extensive acquaintance with one or other of the three, including a special subject in that branch for more minute examination. A Class-man, e. g. might take up Physiology as his principal subject, and Osteology as the special subject included under that head. Of Mechanical Philosophy and Chemistry he would only be expected to have a good general knowledge.

A brief sketch of the general course is given in the Calendar; nevertheless a slight expansion of it may not be without use, and it is generally admitted that later information is required on the books to be read in connection with its different branches. Attention may be drawn at the outset to the great prominence naturally given in this course, and at the Exa-

minations, to practical work in each of the branches. Two or three days are devoted at the Examination to Chemical Analysis or Anatomy, according to the subject offered, while the paper-work lasts three days, or sometimes four. It follows from this consideration, that much more must depend on personal communication with Professors and with Tutors, than in the other Schools, and that less distinct guidance can be given here as to books and methods of study. The Professors in each department make it their business to give full information and advice to those who attend their lectures.

Mechanical Philosophy.

Under this branch of Natural Science are included the following sciences, viz. Mechanics, Hydrostatics, Pneumatics, Acoustics, Light, Heat, Electricity, and Magnetism. For those who have selected Chemistry or Physiology as their chief subject, and are therefore only desirous of becoming acquainted with the general principles of Mechanical Philosophy, Professor Walker's Text-books, and Fownes' *Chemistry*, Part I., will be sufficient. One or two courses of lectures by the Reader in Experimental Philosophy should be attended.

If Mechanical Philosophy is selected as the chief subject, all the courses of the above-mentioned lectures must be closely attended. They extend over the space of two years, and at present are delivered in the following order. During the October Term,

Mechanics or Hydrostatics; Lent Term, Light or Heat; Easter Term, Electricity and Magnetism. Philosophical Instruments should be most carefully studied with reference to the principles on which they are constructed, the purposes to which they are to be applied, and the corrections which are frequently necessary in using them; and whenever opportunities arise, they should be employed in actual experiments. There is at present no English book on the principles of Mechanical Philosophy which can be altogether recommended for the Honour course, but the *Elements of Natural Philosophy*, by Dr. Golding Bird and Mr. Brooke, or Peschel's *Physics*, may be used until something better is published. The *Cours de Physique*, by M. Jamin, and Müller-Pouillet's *Lehrbuch der Physik und Meteorologie*, are far superior to the English treatises mentioned above. These, however, are not recommended except to those who are tolerably acquainted with scientific terms in French or German.

Special Subjects.

Light.—This is one of the most interesting of the physical sciences to take up as a special subject, and although the Undulatory Theory serves to explain almost all the phenomena of Light, there is still a wide field for further investigation. Lloyd's *Treatise on the Wave Theory of Light*, and Pereira on *Polarised Light*, by Professor Powell, may be made the text-books, in addition to the work in which the

general subject of Mechanical Philosophy is read. Many of the articles on Light in Nichol's *Cyclopædia* are very valuable, and should be read in addition. Those who are able to apply mathematical reasoning to the investigation of the higher branches of Physics, should read Sir John Herschel's article on Light in the *Encyclopædia Metropolitana*, Professor Airy's *Tract on the Undulatory Theory*, parts of Billet's *Optique*, (two volumes,) and Beer's *Optique* by Forthomme, which is a French translation of the German work. The latest discoveries in this, as in all other branches of Physics, should be sought for in those philosophical periodicals which are mentioned below with other books of reference.

Heat.—Both Latent and Specific Heat may be studied in Dixon's treatise, and Melloni's papers on other branches of Heat, published in Taylor's *Scientific Memoirs*, should be read in addition. The Dynamical Theory of Heat is treated mathematically by Professor Rankine in Nichol's *Cyclopædia*. The numerous papers by Professor W. Thomson of Glasgow, Mr. Joule, Professors Clausius and Rankine, published in the *Philosophical Magazine* and the *Philosophical Transactions*, may be taken up as a special subject by a mathematician.

The Steam Engine may be taken up as a special branch of Heat. Professor Rankine's work on the *Steam Engine and other Prime Movers* is an excellent work, but cannot be read without some knowledge of mathematics. This subject may also be

read in the *Treatise on the Steam Engine* by the Artizan Club, edited by Mr. Bourne; and along with this treatise Count de Pambour's *Theory of the Steam Engine* should be used.

ELECTRICITY AND MAGNETISM.—The most complete work on Static Electricity is that by Riess (in German), or a selection may be made from Faraday's *Experimental Researches,* or from De la Rive's *Treatise on Electricity*. These books may also be used on Galvanic Electricity. The *Cours Spécial sur l'Induction, le Magnetisme de Rotation, le Dia-Magnetisme,* by Professor Matteucci, will be found useful on these subjects. Animal Electricity may be read in Du Bois Reymond's *Thierische Electricität,* 2 vols.; and the abridgment of this work by Dr. Bence Jones will serve as an introduction to the subject.

ASTRONOMY.—The opportunities of acquiring practical knowledge of the instruments and processes employed in astronomical researches have been as yet fewer than those provided for most other branches of Natural Science, and without this practical help it is not likely that candidates will meet with much success in the study. It has, therefore, been scarcely at all taken up as a special subject. But arrangements are in progress at the University which will soon afford greater facilities. Herschel's *Astronomy* and Professor Airy's *Lectures* are the most available books from which to acquire theoretical knowledge, and Arago's *Lectures* will be found useful in giving general information on the subject.

The following *books of general reference* may be mentioned. Humboldt's *Cosmos,* which contains a vast collection of facts bearing on Astronomy, Physical Geography, Magnetism, &c.; Dr. Whewell's series of works on the Inductive Sciences; the *Cyclopædia of the Physical Sciences,* by Nichol; Taylor's *Scientific Memoirs;* the *Philosophical Transactions* of London and Edinburgh; Poggendorf's *Annalen; Annales de Chimie et Physique.* (Nearly all these important works, and many others, may be seen at the Ashmolean Museum.) Mrs. Somerville's *Connection of the Physical Sciences,* Sir John Herschel's *Preliminary Discourse on Natural Philosophy,* and Mr. Grove on the *Correlation of the Physical Forces,* may be read with great advantage after the general subject of Mechanics has been read through. Keith Johnston's *Physical Atlas* will be found of the greatest use in studying the subjects of Terrestrial Magnetism and other branches of Physical Geography.

The Admiralty *Manual of Scientific Enquiry* contains an account of the best methods of observing meteorological and other kindred phenomena. Skill in constructing philosophical instruments will always be of the utmost value to those who are prosecuting original investigations. Much help in acquiring this power will be found in Dr. Frich's *Physikalische Technik,* published at Braunsweig.

Chemistry.

Those who take up Physiology or Mechanical Philosophy as their subject for Honours, may use Fownes' *Manual,* Part II., or any other similar work which contains the principal facts of Inorganic Chemistry, as a text-book on this branch of Natural Science.

The Professor's lectures, which at present extend over two years, should be diligently attended. A copious syllabus of these lectures has been published, and may be obtained by application at the University Laboratory. Pass-men and Class-men who do not offer Chemistry as their chief subject are strongly recommended to make themselves acquainted with simple chemical manipulation, and the analysis of a salt containing a single acid and a single base; this knowledge may be acquired in one Term, and the course of Practical Chemistry by Dr. Odling may be used as a guide. The necessary apparatus may be purchased at the Museum for £1 10s.; the Laboratory fees for "Re-agents" and instruction three times a week, are at present £3 a Term, and for the same six times a week, £5 a Term.

Class-men who offer Chemistry as their chief subject may use the second volume of Miller's *Elements of Inorganic Chemistry* as their text-book. Dr. Odling's work on Chemistry, one volume of which is in the press, and will be shortly published,

is adapted to the Unitary system of notation; it will therefore in this respect differ from Miller's excellent treatise. The Unitary system has been adopted by the present Professor of Chemistry; for this reason, therefore, and from Dr. Odling's reputation, his book may be safely recommended as the most useful book for the Natural Science School.

Great stress is laid in the Examination on proficiency in Analysis, a course of Qualitative Analysis should therefore be commenced at an early period. As a general rule, it will be found that six Terms should be devoted to this department of Chemistry. Fresenius' *Qualitative Analysis* is recommended. A manual of Qualitative Analysis by Northcote and Church, and another by Conington, may also be used; they are adapted to the Unitary system, and in this respect possess an advantage over the older books; but Fresenius is still recommended on account of its excellent system of analysis and the information on manipulation, &c., in which the others are wanting.

In addition to the above, a knowledge of some part of Organic Chemistry, as the Alcohol series, is required; the third volume of Miller's *Chemistry*, or Gerhardt's *Traité de Chimie Organique*, may be used for this subject. Fresenius' *Quantitative Analysis* will be found very useful. Mr. Conington's book also contains several excellent examples of "determinations." As yet, however, no Quantitative Analysis has been required by the Examiners.

Mr. Greville Williams' *Handbook of Manipulation* is highly recommended as a guide for the best methods of Chemical Manipulation.

For *Gas Analysis,* the translation of Professor Bunsen's work may be used; this is a very excellent treatise, and ample opportunities of using it practically are offered at the Laboratory.

The following are more extensive works, and may be consulted, with few exceptions, at the Radcliffe Library. Gmelin's *Chemistry:* this great work has been translated by the Cavendish Society. Laurent's *Méthode de Chimie,* Lehmann's *Physiological Chemistry,* both published by the Cavendish Society. Gerhardt's *Traité de Chimie Organique,* vol. iv., contains the best account of the doctrine of "types," and should be consulted on chemical theory and classification. Kekule's *Organische Chemie,* vol. i., lately published, is an excellent *résumé* of the various theories of Chemistry which have been in vogue up to the present time. On the *Atomic Theory,* Dr. Daubeny's work may be read. Muspratt's edition of *Plattner on the Blowpipe* gives ample information on this subject. Liebig's *Letters on Chemistry* and on *Agriculture* may be read with advantage when a tolerable knowledge of the outlines of Chemistry has been acquired. If any special branch of Chemistry is afterwards studied, the original papers on the subject in the following periodicals should be read:—*Annales de Chimie et Physique;* Poggendorf's *Annalen der Physik und Chemie;*

Liebig and Kopp's *Annalen der Chemie;* the *Transactions of the Royal Society,* and the *Journal of the Chemical Society.* Other books might be mentioned, but the Professor of Chemistry is always ready to give information on this and all other subjects connected with his department.

Mineralogy comes naturally under this head. The work on this subject by Professor Miller of Cambridge is a standard authority. Dana's *Handbook* may also be recommended. If Mineralogy is offered as a subject for Honours, some special branch, such as the *Optical Properties of Crystals,* should be studied; this, however, would presuppose a good knowledge of the phenomena of Light; the books on this subject previously mentioned should be read.

Physiology.

The general outlines of Physiology may be read in Milne Edwards' *Manual of Zoology,* translated by Dr. Knox; but in this, as in every other branch of Natural Science, no opportunity of acquiring *practical* knowledge should be lost. One or two courses of lectures delivered by Lee's Reader in Anatomy at the Christ Church Museum should be attended, and a portion of the preparations at the Museum should be carefully examined. One Term may also be very profitably employed in the acquisition of some skill in dissecting.

Class-men who take up Physiology for their chief subject will find it most important to attend, if possi-

ble, four courses of the lectures on Human Anatomy and Physiology delivered by the above-mentioned Reader in Anatomy. All lectures on Comparative Anatomy should also be attended. Skill in dissection is a *sine quâ non* of this course; for no book-knowledge can possibly take the place of that which each must gain for himself by practical work. Every facility for acquiring such skill is afforded at the Christ Church Museum, under the superintendence of Lee's Reader and his Assistant; and all other opportunities of practice should be seized.

In the early part of a course of study in Physiology, minute details of structure, whether visible to the unassisted eye, or observed by the aid of a microscope, are apt to be somewhat perplexing owing to their variety and number. These may be more strongly impressed on the memory if they are roughly sketched on paper and preserved for future use.

The principles of Comparative Anatomy and Physiology may be read in Dr. Carpenter's work; Human Physiology in Dr. Kirke's *Hand-book,* or in Todd and Bowman's *Physiological Anatomy.* To these should be added Owen's *Treatises on the Skeleton and the Teeth,* published in Orr's *Circle of the Sciences.* Dallas's *Zoology,* published in the same series, may be used as a text-book on Classification; or the larger and very valuable *Hand-book of Zoology,* by Van der Hoeven, may be substituted for it. The chapters on Classification in vol. ii. of Mill's *System of Logic,* and portions of Whewell's series of works

on the Inductive Sciences, may be profitably read in connection with the above. For the distribution of plants and animals, Lyell's *Principles of Geology;* Agassiz and Gould's *Comparative Physiology,* ch. xiii. and xiv.; or Part III. of Ansted's *Geology and Physical Geography,* are recommended.

Special Subjects.

In addition to the above, a fuller knowledge of one subject or more comprehended under the term Physiology, is required. Some of the most important are here subjoined.

Osteology or Odontology.—A candidate may offer himself for examination in a practical knowledge of all the preparations in these series at the Museum; Professor Owen's *Treatises,* above mentioned, being used as text-books. Osteology will be found one of the best of the special subjects, both on account of the accuracy and conciseness of its nomenclature, and the philosophical methods of investigation which pre-eminently belong to it.

One or more of the various physiological functions, such as Circulation, &c., may be read as a special subject in Milne Edwards' *Leçons sur la Physiologie et l'Anatomie comparée,* or if the subject is confined to Human Anatomy and Physiology, in Carpenter's or Todd and Bowman's works. The wider course is, however, preferable on account of the great facility with which Comparative Anatomy can now be studied at the Christ Church Museum.

The Functions of any group of Animals may be taken up as a special subject. Those of Fish or

Mollusks, e. g. may be well studied in Owen's *Lectures* or Todd's *Cyclopædia.*

THE NERVOUS SYSTEM.—Any portion of this subject may be studied in Carpenter's *Human Physiology,* and the *Special Senses* in Books v. and VI. of Müller's *Physiology,* along with the Appendix by Dr. Baly, which parts may be obtained separately from the rest of the work. The work (translated) of Schroeder Van der Kolk on the *Spinal Cord and the Medulla Oblongata,* published by the new Sydenham Society, contains the newest discoveries on that part of the nervous system.

ETHNOLOGY.—Prichard's *Natural History of Man* is the standard book on this subject. A practical knowledge of the physiological peculiarities of the different varieties of the human race may be acquired by a study of the specimens at the Christ Church Museum.

BOTANY.—Henfrey's *Elementary Course of Botany,* or Jussieu's *Botanique,* (of which there is a translation,) are probably the most useful books on the general principles of this subject. A more complete acquaintance with *some group of plants,* as treated in the works of Lindley or Balfour, must be added to the above, or *the distribution of plants* may be taken up, and De Candolle's *Géographie Botanique* used as a text-book. Meyen's *Outlines of the Geography of Plants* may be also strongly recommended. Lectures are delivered at the Botanical Gardens by the Professor of Botany, the advantage of attending which is sufficiently obvious.

Geology stands related to each of the three branches of Natural Science. In the subterranean movements which it traces it is related to Mechanical Philosophy; in its researches into the origin and metamorphism of rocks, to Chemistry; while it appears in its most interesting form in connection with Physiology, where the successive races of plants and animals, whose history has to be traced, constitute the great branch of Palæontology. In the new Museum great additions will be made to the means of acquiring accurate information on this branch of subjects, which will probably have the effect of making them, more than they have hitherto been, eligible ones to offer for Examination. The best text-books on Geology are Professor Phillips' and Sir Charles Lyell's Manuals.

On Palæontology, Owen's *Manual*, lately published, is the most useful work. To this should be added a portion of Cuvier's *Ossemens Fossiles*, Agassiz on *Fossil Fishes*, or works of a like order, in which *any group of fossils* is treated at greater length. *Fossil Plants* may also be taken up with the help of Brongniart's *Histoire de Végétaux Fossiles*. Fossil Reptiles have been treated with great ability by Professor Owen in the Reports of the British Association, and Fossil Brachiopoda by Mr. Davidson, in the publications of the Palæontographical Society. The lectures of the Professor of Geology will be found eminently useful with regard to all these various branches of the subject.

In all physiological investigations the Microscope

is an indispensable aid. The art of using this valuable instrument, and a knowledge of the best method of preparing specimens, should be acquired as soon as possible. All the necessary information for so doing may be learnt from Dr. Beale's book, *How to Work with the Microscope.*

The following *books of reference* may be consulted either at the Christ Church Museum or the Radcliffe Library.

The *Catalogue of the Museum of the Royal College of Surgeons,* which most valuable work should be used with the Catalogue of the Museum in the examination of the Preparations, and in writing descriptions of Dissections. If this method is adopted, an early acquaintance with scientific expressions will be rapidly acquired. *Icones Zootomicæ,* by J. V. Carus, assisted by eminent physiologists of England and Germany. Part I. only of this work is published as yet. It contains excellent diagrams of the most important organs in all the Invertebrate classes. Funke's *Physiology* and Gegenbaur's *Comparative Anatomy* (both of which are German, but the latter of which it is hoped will shortly be translated,) may be often usefully consulted. Gray's *Anatomy* is a very useful work on Descriptive Human Anatomy, or Quain and Sharpey on the same subject. The *Cyclopædia of Anatomy and Physiology,* edited by the late Dr. Todd, contains valuable articles on almost every branch of Physiology, but as some of them were written several years ago, they are not to be

implicitly relied on in details. Lehmann's *Physiological Chemistry* contains abundant details on the chemistry of the blood and the secretions. For *Histology*, Leydig, Kölliker, Quekett, or the *Micrographic Dictionary* may be read. The *Physiology of Common Life*, by G. H. Lewes, forms an excellent introduction to the subject.

Prizes in Natural Science.

There are Scholarships given at different Colleges to the best candidates in Natural Science. Miss Burdett Coutts has lately founded, for open competition, Geological Scholarships, the examination for them including Physiology, Chemistry, and Experimental Physics. Every year a Travelling Fellowship of £200 a-year for three years, on Dr. Radcliffe's foundation, is given away to the best candidate who, having taken a First Class in the Natural Science School, proposes to enter the profession of Medicine. The 'Johnson' Memorial will probably provide a prize for proficiency in Astronomy and Meteorology.

CHAPTER X.

THE SCHOOL OF LAW AND MODERN HISTORY.

The first point to be considered by any one about to read for this School is, whether he shall elect the first or second periods for study,—the ten medieval

or the first two post-Reformation centuries. Whichever of the two is selected, a certain acquaintance with the other is indeed required, but only incidentally and in a very subordinate degree: provision is also made in the Statute for uniting both Periods by leaving out certain books of each course, but the almost invariable custom is to take in books for one only.

In the decision of this point the scale will be turned by the previous knowledge of either Period which can be thrown in. If a man has plenty of time before him, and is only desirous of getting the greatest value out of the course, he will take in that Period which he knows least; if he is pressed for time, he will probably be forced to take the opposite line. If neither has received as yet much attention, the balance will be found to lie pretty decidedly in favour of the Medieval Period, and in practice scarcely one Class-man in ten takes up the other. The advice of Tutors is the main cause of this preference, and is founded on such arguments as these:—that the second Period is really unintelligible without the first; that the germs and the early growth of everything now developed around us lie in the ' usand years which intervene between the break- of the Western Roman Empire and the Reformation; that with the great European facts and the English constitutional history of the second Period every one is obliged perforce to become more or less familiar, while no such obligation extends to the

first; that more popular books are written with reference to it, more discussions turn upon it, more patent evidence lies all around, and that the spirit of historical study acquired in pursuing the earlier course will scarcely fail to lead a man on to complete the later.

The lists of books for both Periods are given in the Calendar in the following form, accompanied by the statement that "Candidates for Honours commonly take in eight books, two of law, five of history, and a special subject:"—

First Period.	*Second Period.*
1. Real Property, or Justinian.	1. Personal Property, or Justinian.
2. Wheaton, or Justinian.	2. Wheaton, or Justinian.
3. English History. Period I.	3. English History. Period II.
4. Hallam's Middle Ages.	4. Hallam's Constitutional History.
5, 6, 7. Gibbon, Milman, Guizot, &c.	5, 6, 7. Robertson, Ranke, Sismondi, &c.
8. Special Subject.	8. Special Subject.

If both Periods are taken up together, the books marked 3 and 4 in each list are required, along with any one of the optional books, a special subject, and the two law-books of one period. Other parts of the instructions in the Calendar explain that Lingard is the best author for English history, (read along with the *Annals of England*,) give the portions of works which will be considered equivalent to a 'book,' and display the choice permitted in special subjects. Indeed, so full and clear an account of the course is supplied that very little need be said here by way of guidance.

Most men, however, wish to know what is practically the best list to present to the Examiners, and also what it is best to begin with.

With regard to the first point, the selection of the law-books seldom varies. Whether rightly or wrongly, few substitute Justinian in either period for either Blackstone or Wheaton. The first, from its being so excellent an introduction to English law, and from its intimate connection with English history, has from the beginning established itself as *the* book of the course. The Examiners also regard it with justice as a valuable *piéce de résistance* among the lighter articles in the bill of fare. Wheaton's *International Law* has been for some years a favourite, solely on the ground of its being far easier than Justinian; but its study has of late received a genuine impulse by the appointment of a working Professor of International Law. As a choice between two books, one being a great work for all time, and the other an ill-arranged account of a not very well defined science, the selection is clearly wrong. As a choice of subjects suited to the Oxford course, and fitting in with the rest of the work, it is perhaps the best.

In the Medieval History course, to begin with that Period, it has been seen that English history (recommended to be read in Lingard) and Hallam are not left to choice. The option will be more or less free among the other four books. Of these Gibbon and Guizot can scarcely be omitted, as they

are directly required in every set of Examination Papers. But it will be generally found advisable to make Gibbon do duty for two 'books,' by taking in the whole text from c. 38 to the end without exception, instead of using it as one 'book' by selecting, according to the suggestion in the Calendar, fourteen or fifteen chapters from different parts. The latter plan is very unsatisfactory, and will scarcely ever enable a man to give a good account of the Gibbon questions. Subjects are referred to which have been treated in the intermediate chapters, and everything presents a confused and hazy appearance. The plan here recommended is always recognised by the Examiners, and will thus account for five out of the six books. The only difficulty in the scheme is that Milman's *Latin Christianity*, the importance of which great work is daily becoming more recognised in the Schools, will be excluded. But the portions of it allowed to count as 'books' can scarcely be permitted to displace Gibbon, and Guizot's *Civilisation en France* is one of the best books of the whole course. It will then be desirable to offer the selected portion of Milman, in addition to the rest, where time will admit of the preparation of nine books.

The special subjects have to be got up like the rest, from particular books, only as their range is so much more limited, a more minute acquaintance with detail is required. The selection will be governed by each man's peculiar tastes and accomplishments. No one of the six periods permitted is

so much more taken up than another as to make a distinct place for itself, but three of them share the attention of candidates far more than the rest. These are Eginhard's *Life* and *Annals of Charlemagne*, Philippe de Commines, and Joinville, with the reign of Louis IX. in Sismondi. Of these the last is scarcely so often taken in as the two first, because only a certain number of men know French, and Sismondi is not translated, but it may well be considered the best period of the whole. It not only gives an intimate acquaintance with the noblest of monarchs, through the medium of one of the very best of chroniclers, but it is a thoroughly European period, and one in which the East and West, Germany, France, England, and Italy, are brought on the stage at one of the most important epochs.

Of the other two, Philippe de Commines, which is translated in Bohn's series, should be preferred to Eginhard where there is no excessive pressure for time; not only as the invaluable work of an acute politician and faithful historian, but because so considerable a work well got up must tell more on a Class in the Schools than so slight a one as Eginhard's. The latter is, however, from its brevity, the general favourite, and also because the book which is especially to be read with it, Guizot's *Histoire de la Civilisation en France*, is generally read whether Eginhard is offered or not. The Latin is easy, and the importance of the period obviously very great. The other three special subjects seem to be less desir-

able than those above mentioned in such a course as the present, inasmuch as the necessary books of the course enter with some fulness into the same subject-matter. But there can be no reason why some one or other of them should not be added to the list by any one who has time, though even then it will perhaps be better to take up Eginhard and Joinville (or Philippe de Commines) together.

It will be observed that reference to the original chroniclers is recommended in the Calendar. This recommendation points in a direction along which there will probably be a further progress in this School. There is a growing feeling that the knowledge of modern languages should be made to tell on the result of the Examination, and that of French will, it may be predicted, soon find a direct encouragement. The *Guizot* at any rate should, if possible, be read in the original, as the translation in common use (in Bohn's series) is not a very good specimen of its class; nor will the antique French of Joinville present any very overpowering difficulty. It may not be at all impossible for a man who is ignorant of French, and only taking up the Pass-course in Classics, to learn the language during his Terms of residence by the help of the University Teachers and the excellent library at the Taylor Buildings. It will scarcely be possible in the case of the Class-man, unless, indeed, he spends some of his Long Vacations abroad. It may be mentioned here that the Scholarships lately thrown open to com-

petition, and given solely for proficiency in modern languages, are each time becoming more sought after.

The only other alternative book not yet mentioned is Adam Smith's *Wealth of Nations*. It is thought by many a great defect in the existing arrangement of subjects that there is not more direct encouragement to take up a book which is so peculiarly suitable for the School of Law and Modern History. Such encouragement would be given by allowing it to be substituted for the Civil or International Law, but that is at present contrary to the terms of the statute. Being a far harder work to get up, even though only the first two books are required, than the optional book for which it may be substituted, it is scarcely ever taken up, and thus a great opportunity of influencing the after career of men is wholly lost. It may, however, be affirmed that a candidate for Honours can scarcely do a better thing than offer Adam Smith, either in addition to his set, or as a substitute for some book. A thorough knowledge of it would tell upon the other Papers, as well as upon the particular set of questions devoted to it especially. MacCulloch's edition is specified as necessary.

In giving a list of the books which will have to be taken up for Examination, it must be understood that they by no means represent the whole reading desirable for the course. As in the *Literæ Humaniores* Schools, the man who has thoroughly worked up his regular books will necessarily stand high at

the Examination, but the man who has judiciously read many others bearing on his primary set will stand higher, so it is here. A knowledge of those extra books will not make up for deficiencies in his select list, but it will give a far higher character to his answers. A few such books will be mentioned in connection with the necessary ones on the distinct understanding that they are subsidiary, and by no means to be placed in the same category with the others already named. Where several books on a particular part of the course are given, it is with the idea that some special reason leads a man to work up that part with unusual fulness.

The English History is the basis of the whole course. The period extends from the earliest times down to the accession of Henry VIII. Without this history the Blackstone and Wheaton will fail to be properly intelligible, and no foreign history ought to precede our own. If this has already been fairly mastered, (as it will have been in many cases), if an accurate acquaintance with the dates of the English kings and of the great events of their reigns, with the geography of the British Isles, and the leading constitutional features of the period taken up, has been obtained before residence, it will be better not to take Lingard first in the order of reading. Gibbon should be preferred as giving the largest framework for the whole picture, and as the most suggestive of comparisons between different ages and countries. Perhaps at first reading, especially if un-

dertaken before Moderations, (as is strongly recommended, if possible,) this work should not be abstracted, but read straight through with a view to catching its scope and meaning. No very accurate knowledge of details will be found to result from this process, nor can it be expected to follow till on the second reading a careful system of abstracting and analysing is pursued, as suggested in Chap. II., to which chapter the reader is also referred for various suggestions on the method of reading books.

If Gibbon is commenced early, it will be well to begin at the beginning, and this in spite of the fact that the subjects of examination extend no farther back than Chap. 38. The early history of the Roman Empire is obviously essential as an introduction to that of the subsequent period, and nothing but the magnitude of the work has apparently prevented the inclusion of the whole text among the necessary books. So great an addition to the prescribed course can, however, only be made in particular cases. Those who are more hurried must be contented with the chapters which first bring those Teutonic nations, destined to play so important a part in the great drama, on the stage. In such case some summary must be referred to for the leading events, a consecutive acquaintance with which is absolutely indispensable. Perhaps the one most desirable in form, and certainly of the highest authority, will be found in the third volume of Niebuhr's *Lectures on the History*

of Rome. For those who have not studied ancient history in the previous course, some acquaintance, however slight, will thus be formed with the greatest of Continental historians.

In reading the latter half of the *Decline and Fall of the Roman Empire,* (from Chap. 38 to the end,) no part, not even the chapters on Justinian's *Laws* and on the *Heresies,* ought to be omitted; a caution which is necessary in this place, as such omission is not unfrequent. The Examiners will expect, at least, as much of the *Institutes* as can be gathered from Chap. 44, and attention has been already called in the Schools to the general neglect of the ecclesiastical history contained in Gibbon. Though from his idiosyncracies that author is now generally admitted to have failed in catching the true view of the Church's position as the key and centre of medieval history, and detestable as any right-thinking man must feel to be the spirit in which he treats all such subjects, yet his great work still holds its place as the only standard one which comprehends early ecclesiastical along with general history. But it does not follow that this early Church history may not be gathered from less objectionable sources, and Robertson's *History of the Christian Church* will be perhaps the safest book of reference. The most compendious statement on the subject of the early heresies to be found in the whole range of English Divinity may be read in the Fifth Book of Hooker, Chap. 51—54. It occupies little more than a dozen

pages of the usual edition, and to those who like going to the fountain-head, nothing better can be recommended. A more popular and historical account of the struggles and councils of the undivided Church is, however, a great *desideratum*, and it is matter of congratulation that some such history is about to appear from one at Oxford well capable of supplying it. For elucidation of Chap. 44, a perusal of the introductory sketch of the *Institutes* given in Sandars' edition of that work is strongly recommended.

The unequal amount of light thrown by Gibbon on different portions of the medieval period must surprise and disappoint most readers in the present day, however much disposed they may be to admire the general plan and execution of what may fairly lay claim to be reckoned the greatest historical work of modern times. The meagreness of the sketch given of the nations of Western Europe may be understood as befitting the gigantic scheme, but the comprehension of six centuries and sixty emperors of the East in one short chapter can only be justified by the necessity, under which the author conceived he lay, of neglecting whatever was not likely to amuse an age intolerant of dulness. If any real knowledge of Byzantine history is to be obtained, it must be sought in Mr. Finlay's recent admirable series of works on the subject, especially *The Byzantine Empire from* 716 *to* 1403, in two vols.

The chief value of Gibbon will be found by most

to lie in the account given of the Mahometan movement in all its developments, and in the thread of connection drawn in so masterly a manner through the vast amount of various incidents consequent on that movement, which would otherwise appear hopelessly confused. The short chapter in Hallam's *Middle Ages* on the Greeks and Saracens supplies a skilful summary and criticism of this part of Gibbon, to which Mr. Freeman's *Lectures on the Saracens* will be found a useful and agreeable pendant. For the history of Western Europe recourse must be had to other books. For illustration of the Crusades, nothing will be found equal to Milman's *Latin Christianity.*

When the study of Gibbon has been completed, that of Lingard's *History of England* (which should have been read straight through before Gibbon, as said above, if general English history has been much forgotten,) ought to begin. The volume on the Saxon period, on account of the great progress of recent research into this part of our history, will require especial attention. It will be well to refer, while studying this volume, to the *Saxon Chronicle,* which along with Bede and other most important materials for history, is now easily accessible in the *Monumenta Britannica,* an admirable compilation which will be found in most College libraries. Lappenberg's *England under the Anglo-Saxon and Anglo-Norman Kings,* translated by Thorpe, will be useful reading in addition to the foregoing, where a

man can afford to give especial attention to a single part of his work.

The division of English history into general facts, special constitutional facts, and special ecclesiastical facts, may not bear a very close inspection at the hands of any who have a keen eye for cross-divisions, but it will not be a bad arrangement in practice. The abstract book may easily be accommodated to such a plan, and further sub-divisions even may be advisable. It is also evident that so great a mass of history will require to be broken up into periods. Some natural ones suggest themselves. The six centuries of the Saxons and Danes, e.g. readily admit of division into three periods of two each; the Saxon conversion and the consolidation of the Heptarchy into a Triarchy commencing the second period, and the reign of Alfred commencing the third. Again, the reigns of the Norman and early Plantagenet kings form another period of two centuries before that of the first, and perhaps greatest, of the really English monarchs, Edward I.; and it may well be regarded as transitional to the constitutional period which succeeds. The latter division is indeed adopted by Hallam; and it may here be remarked that, after reading Lingard, the English part of Hallam had better be taken in hand. It forms a commentary which will be unintelligible till Lingard has been mastered, but which will be most useful while the other is fresh. The rest of the *Middle Ages* comes later in the order of reading. The same method of

breaking up into periods may be pursued with advantage in the reigns of the kings themselves. The longer and more eventful ones, such as those of Henry II. and Henry III., Edward I. and Edward III., will be much more easily carried in the memory after such a process.

It need not be suggested to those who have any previous acquaintance with English history, that there is more than one way of representing even its best-known incidents. The bias of the writer, though no misrepresentation may be intended, is generally shewn in the colouring of the picture. There is no way of really escaping from this cause of error but by consulting the original authorities for oneself. The same difficulty, it is true, will still have to be confronted, yet in the multiplicity of statements there is a superior chance for the elimination of error. This course is out of the question for most who are preparing for examination in the Second Final School, but where time and facilities for reference admit, the more it can be done the better. The Calendar itself points out some of the best of these authorities in its list of special subjects.

But even for more hasty readers some other view of English history besides Lingard's will be desirable. That author, though quite the best, on the whole, that can be followed, exhibits the tendencies which may be expected from a Romanist by birth and conviction. Hume, again, makes no secret of his sceptical opinions and royalist predilections, while his

mistakes have been exposed by the lapse of time. *The Student's Hume*, however, a short and able abstract of his great work, has been lately published on a plan which removes some of his defects, and it may be read with great advantage by all who have any time beyond the *minimum*. The *Annals of England* has been already mentioned as recommended by authority. Though only a book of reference, it will be found to throw great light on the subject, and should always be kept open during the reading of whatever history may be in hand.

The Professor of Modern History, whose lectures it will always be found worth while, whatever the pressure of work may be, to attend, will be the living reference on all obscure and controverted points.

Guizot's *Civilisation en France* should be the next of the books. Much may be learnt from it which will be useful in dealing with the whole course. Its elevated, philosophical, candid spirit, makes its study an agreeable change after some of the other books; and when a sufficient basis of facts is once laid, no other book will afford such help in teaching the student how to discuss them. It supposes some knowledge of French history, which may be obtained either from Bonnechose (of which there is a translation) or Lavallée in a small compass, or much more fully in the pages of Sismondi. There is nothing which can be safely recommended by any English hand. Sir James Stephen's brilliant *Lectures on the*

History of France are not indeed history, but they will be found most useful and suggestive. The slight sketch in the beginning of the *Middle Ages* should be read along with Guizot. The French ecclesiastical history contained in Guizot's works will be one of its most useful parts, and should be especially noted with reference to the Paper on that subject which has of late been set. If there is time for extra work, the *Histoire de la Civilisation en Europe*, by the same author, (a translation of which is bound up in Bohn's series along with the larger series on France,) will be found most valuable in every point of view. The light it throws on the various concurring influences of the Church, the Roman civilization, the feudal system, the Crusades, and the third estate, in the formation of modern European society, cannot be gained with anything like the same clearness from any other quarter.

The parts of the *Middle Ages* which have not been read along with the preceding authors should now be taken up. They would have been out of place at an earlier stage of the course. The sketch given of each country's constitutional history, like those already mentioned of England and France, pre-supposes a knowledge of that country's history derived from some other source, but so little is available in English for Spain and Germany during the Middle Ages, that most men are fain to be content with Hallam. Whatever that great historian does supply is always, however compressed, of the highest possible value. The

Notes, it will be seen at a glance, have a special significance in his works. They are the embodiment of his opinions on all the most important points which have been controverted or elucidated since he first wrote, and are often, therefore, more valuable than the text itself. A very interesting summary of medieval Spanish history may be read in the introductory chapters of Prescott's *Ferdinand and Isabella.* For Italian history, Sismondi's great work on the *Italian Republics* will supply an ample basis, though few can afford time to read more than his single volume, epitomising the rest, and prepared by himself for Lardner's *Cabinet Cyclopædia.* This, along with Hallam's excellent chapter, will be a very fair preparation.

The chapter in the *Middle Ages* on the Feudal System will connect itself with what has been read in Guizot, and that on the Ecclesiastical Power with all the special notes of a similar kind collected from Gibbon, Lingard, Guizot, and other sources. It will afford a clue, the want of which will be felt at this period of the course, to the intricacies of the Papal succession, pointing out which Pontificates require to be carefully studied, and which may be neglected. Few will attempt to carry more than a portion of the long series in their memories. The first short introductory chapter of Ranke's *Popes* will be a useful summary of the period by another hand; but still more aptly, Milman's great work, even though not offered for examination, will come in here as a most

agreeable book of reference to which, for the career of Hildebrand, Innocent III., or Boniface VIII., the student will turn with great advantage.

The last most interesting chapter of Hallam, on the State of Society in the Middle Ages, will fitly conclude the general reading. From it will be gathered some idea of those miscellaneous branches of information which are tested in the general Paper set in the Schools. A study of those Papers will shew how many opportunities are given for the display of any wider knowledge that a man may have picked up; art, architecture, poetry, literature, political economy, and many other subjects for which different men may have special tastes, have their turn in this way. The two or three first chapters of Hallam's *Literature of Modern Europe* will be found useful in that particular department; or for English literature in a more popular form, a book which is now much used in preparing for the Indian Examinations, Spalding's *History of English Literature*; and a knowledge of a subject so closely connected with history as architecture is almost always encouraged by the Papers. There are few better text-books than Mr. Parker's series. A man who has intelligently read Dante or Tasso will often have an advantage over one that has not, and it is needless to say that a thorough knowledge of Shakspeare, especially of the historical plays, will be quite certain to tell upon many parts of the Examination. The introductory chapter (in three sections) of Ro-

bertson's *Charles V.*, which has formed the basis for the works of Hallam and others, will scarcely be necessary reading after proceeding thus far in the course; but for a general survey of the whole field, it stands unrivalled, and as a masterly summary of medieval and prelude of modern history, may well serve to rivet together many detached portions of study.

No exact order of arrangement among the Examination Papers has been as yet constantly maintained. The constitutional history of England and general ecclesiastical history have not unnaturally had of late special Papers assigned to them. The general medieval and general English history occupy two, or sometimes three Papers; the special subject, the miscellaneous questions, and the Essay, the remaining three. For a good style and manner in handling the Essay, considerable practice, which ought to have been gained while passing through the previous University course, is required. The subjects proposed in different years will serve to shew that nothing but a very complete filling-in of the whole work can really give a hope of turning out anything satisfactory in point of matter.

No sketch of the medieval course, however rapid, could exclude all mention of ancient history as a basis and preparation for it. It is impossible that the two courses could be combined into one without revolutionizing the present system, and those who have gone along with the remarks made under the head of *Literæ Humaniores*, will feel that history

can ill be spared from the general course of that name. Nor could a subject, which can only be worthily studied in the Latin and Greek originals, be fitly made a *sine quâ non* in a course which is intended to attract many of those who have it not in their power to pursue a Class-course in *Literæ Humaniores*. Nevertheless, nothing that has or can be effected, in the study of ancient history should be neglected, for it may all be brought to bear on the modern. The illustrations reciprocally afforded by each, which have been glanced at from the other point of view in Chapters IV. and V., are indeed scarcely so marked in medieval as in modern history, but they will appear numerous enough to those who are on the watch for them. One out of many cases of the sort, the parallel between the Greek and Italian Republics, has been treated in an interesting manner by Mr. Freeman in the Oxford Essays for 1857.

For the importance of some acquaintance with Ethnology, and for the necessity of geographical and chronological accuracy, the reader is again referred to Chap. IV. Such considerations as are there mentioned carry even greater weight in the present School, where the historical part of the Examination occupies a larger proportion of the whole. The best chronological assistance will be gained from Blair's *Chronological Tables*, (Bohn's edition,) though it has not the advantage for the eye of comprehending a wide survey at once, possessed by the *Oxford*

Chronological Tables. An excellent work of this sort, Major Bell's *View of Universal History and Literature,* is now out of print.

Spruner's large *Atlas* is incomparably the best for the course, but its expense often drives men into the arms of M. Houzé, who gives a hundred maps of countries in different stages of historical progress for a guinea, but without a single mountain to mark their physical aspect. Spruner's small School *Atlas,* with the maps in Smith's Milman's Gibbon, forms no bad substitute for a more elaborate apparatus, and after all it is the good use made of inferior materials which oftenest wins the day.

The Law course must run parallel with the History. It should not indeed be commenced until English History has become tolerably familiar, as so much of the history of Real Property Law will be otherwise unintelligible. It will be well also to have read something on the Feudal System previously, for the introductory remarks on that subject in Stephen's Blackstone are by no means satisfactory. But whenever the study of *Literæ Humaniores* is in a sufficiently advanced state to admit of the attention being devoted principally to the succeeding course, and, in the case of Class-men in the first school, immediately after their last Examination, Blackstone should be taken in hand. It occupies pretty much the position of the *Ethics* in *Literæ Humaniores.* To be got up as required for the Class-School, no mere reading over once, or twice,

or thrice, will be of much use. It will have to be translated, as it were, into simple language, abstracted and analysed, before it can be reproducible at Examination; it will require time to digest; it will require to be illustrated from other sources; it cannot be crammed. To refer once more to Chap. II., the same caution must be repeated against printed or written abstracts by another hand; such a practice will only mislead. A full abstract and a shorter analysis of one's own will in most cases be found necessary. A collection of all the principal Statutes should be made out in the Note-book, and it will be found a very good plan to construct in addition parallel columns of Statutes and changes in law connected with each of those chapters in which any historical sequence is traceable. Thus Fee-tail, Dower, Mortmain, Alienation and Devise, will admit of such treatment, and the changes in each of the feudal incidents may be subjoined to them. The periods of English history marked down one side of the paper will supply a common chronological arrangement for all. Thus in running the eye across the scheme horizontally, a clear notion of the state of the law on several points together at a particular period may be obtained, while each column taken vertically gives its own history.

The introduction to Blackstone in vol. i. does not form part of the course for examination, but it ought to be carefully studied, as also the last chapter in vol. iv., where the general progress of English law is

discussed. It may be observed that it is important to read this work in the latest editions, as the third and fourth.

Williams' *Law of Real Property* should be studied for illustration of Blackstone, where time admits. Its concise, practical, and familiar form, which causes it to be preferred in the pupil-room of the Conveyancer to the great historical work of the Oxford Professor, makes it very useful in connection with that work in the present course. Lord St. Leonards' *Handy Book on Property Law* may be referred to in parts as a popular commentary.

Wheaton's *International Law* should, if possible, be commenced along with the lectures given by the Chichele Professor of that subject. The mere reading of the one book above mentioned, especially as it has been usually read, has not as yet produced very satisfactory results in the Schools. But a higher standard is now likely to be attained, and the study must no longer be put off to the last. Already there have been cases where decided weakness on this point has altogether ruined a fair prospect of a good Class. Dr. Phillimore's work on the subject is more copious and more accurate than Wheaton's, and though for the Schools, as they are at present, it is somewhat too bulky a treatise, it may be referred to with great advantage. It has too, to an Englishman, the agreeable advantage of freedom from the national partialities which are not difficult to trace in the work of the American. To Grotius' great work,

which laid the foundation of the Science, and played so important a part in the development of modern civilization, his *De Jure Pacis et Belli,* even a slight reference will be better than none.

If *Justinian* is taken up it should be read in Sandars' edition before-mentioned, where the introduction, translation, explanations and notes, leave nothing to be desired. The way of rendering Latin law terms must be carefully studied, and it will be observed, from an examination of the Papers, that pieces are occasionally set for translation and comment. The connection between the different law books themselves, besides that which has been noticed between them and the history, should be most carefully observed. The general principles of law must be deduced; the imperial, the municipal, and the international law, must be made to illustrate one another. Nothing will tell more on the final result than a previous attention to this point. The Law course is not of a nature to make much figure in professional work, though it affords an introduction to it by no means despicable; it is more fitted to furnish that general knowledge of the subject which every educated man, and especially English country gentlemen, ought to possess; but whatever is read must be good of its kind, thorough as far as it goes, and partaking of that philosophical character which the other studies of the Oxford course so signally evince.

The Second Period.

Many of the observations made in reference to the First will apply to the Second Period, of which far less, therefore, need be said.

The English History, extending from the Accession of Henry VIII. to that of Queen Anne, here assumes a still higher importance than before, inasmuch as the course includes no general book, like Gibbon, embracing the history of the whole world. No such book is indeed available, but Robertson's *Charles V.* will fill its place for a most important period. The English *Constitutional History* also of Hallam swells from the one volume of the *Middle Ages* into three. And, indeed, English history since the Reformation includes so much more completely that of all other European nations than in the preceding period, that this arrangement is not so much out of proportion as it might appear.

The large amount necessary of English history will be an argument for selecting the rest of the books from other quarters. Thus, though Clarendon cannot, on any account, be omitted as a book to be read, it need not be taken up for examination, and Sismondi's account of the reign of Louis XIV. in his *Histoire des Français* should be offered instead. This will be only possible where a knowledge of French is possessed, but where such is the case the gain will be decided, for Lingard contains pretty much the matter of Clarendon.

Robertson's *Charles V.*, in Prescott's edition, should follow or accompany Lingard and Hallam, and will form a noble guide for the transition of Europe out of its medieval into its modern phase. A sufficient acquaintance with the first great struggle of the newly-consolidated European nations with one another, the Reformation, the effects of printing, and the consequent great movement of the human mind, will be gained from this great work. Ranke's *History of the Popes* will give an intelligible and continuous view of ecclesiastical history, in its political aspect, down to the present time, and it has the advantage of having found a good translator for Bohn's series.

For the same reason that the reign of *Louis XIV.* in Sismondi should be placed in the list, if possible, instead of Clarendon, the choice of a special subject should rather avoid a period which has been treated in Lingard and Hallam so fully as the Caroline. The other alternative of Indian history may be preferred, and should be read in the standard works of Elphinstone and Mill. Perhaps Adam Smith may find a place in this better than in the medieval course.

Many gaps in the Second Period will have been left after the above-mentioned course has been completed. Some of these may be filled up from Russell's *Modern Europe*, lately re-edited; a book which, with many palpable defects, especially with reference to a course of this sort, has never yet been superseded on certain points. For those who can read French a

much better book is available in Koch's *Histoire des Révolutions de l'Europe.*

Massingberd's *History of the English Reformation* will give a good popular sketch of that subject. The Calendar suggests books for the Caroline period where there is time for more extensive reading on that point, to which list may be added Guizot's *History of the English Revolution.* Macaulay's History will probably have been read at some time or other by every student of this period. Whatever may be thought of it as a history, no one doubts its value in giving an interest in historical matters.

A bare knowledge of the principal events of the period subsequent to Queen Anne may be gained from *The Student's Hume;* and this at least is required; but many allusions, even in a work like Wheaton's, will scarcely be understood without a better sort of book. Lord Mahon's History is the standard authority for the last century; and for the value of its social illustrations, Knight's *Popular History of England from* 1689 *to* 1783 may be recommended. Alison's Epitome of his larger History will serve to fill in the main events of a later date. Some history of the English Church, such as that by Bishop Short, will be desirable where there is time to gain a more complete view of that branch of history than is given in the books already named. Though but a compendium, and therefore not by any means doing justice to so interesting a subject, it is at least a faithful one. Once more the reader

may be reminded of the different position held by all these latter books, with regard to the Examination, from that of the regular set first spoken of; but once more he may be assured that the highest places on the Class List will generally be filled by those who have not been satisfied with the *minimum*.

As to the method of getting up the second volume of Stephen's Blackstone, nothing need be added to what was said with regard to the first, except that the early part, on personal property, has to be studied with more minuteness than the remainder; which portion, however, it will be by no means safe to neglect. Smith on Contracts is not uncommonly taken up as a pendant to this volume of Blackstone.

This sketch of the course may be concluded by observing that there are two University prizes assigned to the department of Law, and two to History. One of each, viz. the Eldon Scholarship and the Arnold Prize, is restricted to Graduates; the others, viz. the Vinerian Scholarship and the Stanhope Prize, are open to Undergraduates. The particulars of each may be learnt from the Calendar, but it may be useful to remark with regard to the last-named prize, that just as it is recommended in Chap. III. that some effort should be made by Class-men in *Literæ Humaniores* to measure themselves with their fellows at one or more competitions for Scholarship prizes, so it will be highly desirable that men who are

devoting particular attention to the Law and History course should do the same for the Stanhope. Whether gained or not, the effort to obtain, and the reading necessary for the purpose, are so much clear gain towards the Final School. Yet it must not be supposed that the skill which produces a clear, well-written essay, will in any way atone for an absence of accurate knowledge of every part of the work offered for Examination. Facts without philosophy may place a man high, but sham philosophy without facts will be quite sure to break down.

Fellowships at All Souls' College are also given with especial reference to the proficiency of candidates in the studies of Law and Modern History. And indeed it will be observed by those who examine the Papers set for Fellowship Examinations in many other Colleges, that these studies form no bad preparation for those who wish to be successful candidates.

APPENDIX I.[a]

ON SOME RELATIONS BETWEEN ARISTOTLE'S ETHICS, PLATO'S REPUBLIC, AND BISHOP BUTLER'S WORKS.

I. The Ethics in connection with Plato, and especially with his Republic.

SCIENTIFIC moral philosophy, it is generally admitted, can scarcely be dated further back than from Socrates, the first of that wonderful trio who revolutionized ancient, and, along with Christianity, have moulded all modern, thought. His share in the work, "in whom all schools met and from whom all diverged," will have to be gathered from the works of his disciple, Plato[b]. Thus, Plato will be the philosopher who must be studied side by side with Aristotle: indeed, a very little reading of the *Ethics* will have

[a] This Appendix was intended to supply a want which existed when it was written of a sort of elementary Lecture on the relations of Aristotle to Plato and Bishop Butler. It was meant rather to suggest thoughts than as an attempt to satisfy the thoughtful reader. The publication of Sir A. Grant's *Ethics* has rendered such a Lecture less necessary; but it is thought best on the whole to insert it, in its present form, in the hope that it may still serve the humble purpose of an introductory sketch.

[b] Xenophon's contributions to our knowledge of Socrates are not here mentioned, because his works are not those usually taken up by the Class-man; of course, all that time will admit of being gathered from the *Memorabilia* will be very valuable and indeed some knowledge of it must be considered quite indispensable.

proved to any one that it is not really intelligible until it is read by the light of its author's master. The more accurately at the same time the changes which were going on in Greece at the period when each wrote are appreciated, the more clearly will their relation to one another be perceived. It will often be evident that the doctrine of the *Ethics* is only that of Plato under another form, guarded by some new fence to resist the attacks which had been levelled at it by other philosophic sects. Oftener still their differences may be accounted for by a greater diffusion of philosophic light, which produced a necessity for greater precision of thought, for distinct and practical interpretations of what was vague and theoretical in the earlier teacher. Yet to the student, as to the whole educated world ever since they wrote, they will be something more than master and pupil. They will be rivals.

The radical differences which remain after every attempt at reconciliation, and which are evidently the product of their wholly opposite casts of mind, have in all ages attracted men to either one or the other. "Every man is by nature either a Platonist or an Aristotelian." One class of thinkers will always be inclined to disdain the unpractical, will look coldly even on religious theories, will care little about the Unseen. These will lean towards Aristotle. The other class will ever sympathise with the imaginative side of things, will have "obstinate questionings" to satisfy, will grasp at and think to comprehend the Infinite. These will shelter themselves behind the authority of Plato. It may be asserted that either tendency, exclusively carried out, is pernicious. The cold, hard Aristotelian will get no further than his heathen master, if he gets so far, and will be without his excuse. The enthusiastic Platonist may become a mere visionary. The works of the two philosophers

read together are admirably fitted to supply the counterpoise which may be necessary for each particular mind.

Another old saying will serve to illustrate the view under which each author must be conceived by the student. "With Plato, everything which is is wrong; with Aristotle, everything which is is right." This may be explained somewhat as follows:—Plato held in many respects the true doctrine that man was created in the image of his Maker, an *ἀπόσπασμα τοῦ Θεοῦ*, a rag of Divinity; that the evil which he found around him was permitted by that all-powerful One, but was not direct from Him; that the soul of man was consequently out of its proper element in this life, liable to be defiled by surrounding bad influences, yet capable of being kept pure by constantly aiming at the perfection of God, the notion of whom was innate in the mind of each; capable after death of attaining to that better state of close approximation to Him, where all the perplexities of this earthly condition would be removed. Thus all was wrong, out of joint here; man was to shake himself off from the evil of the world, rub his eyes, know himself. This was his *ἀνάμνησις*, the true key to his whole philosophy. Hence the cardinal position assumed by his doctrine of Ideas; hence the derivation of his system of physical philosophy.

Aristotle regards life from the opposite side, and dissents from Plato's *à priori* method. His notion of the Divine Being is that of pure Intellect, without any of the attributes ascribed to Him by Plato and communicated to us by Divine Revelation, so that He can have no concern with our affairs, nor can we gain anything morally by contemplating Him. All this, then, is unpractical with him; he proceeds to take man as he finds him; everything which is is right; he operates on him, and shews us what indi-

cation he gives of the purpose for which he is intended; what the work he has to do, as proved by the nature of the machine. Thus the theory of "Ideas," the immortality of the soul, the origin of evil, the divine government of the world, find no place with him, and exercise no practical influence on his system.

Few can fail to see how valuable both methods, as methods, are; few can listen to two such advocates without wishing to form a judgment between them. It will be right, perhaps, to regard them as each commissioned to supply a portion of the truth, and thus to be on our guard against following either when we come to the point where an erroneous development of his principles begins. It will be seen in the next section that the works of Bishop Butler will be a considerable help in reconciling the inconsistencies of the two systems.

The student will, however, gain but little real knowledge of these inconsistencies second-hand; he must gather it for himself from a study of their works. The *Republic* of Plato will form the main book of reference in connection with the *Ethics*. It is his generally acknowledged masterpiece, and contains the maturest statement of his philosophy. Of course, the more his other Dialogues can be studied, or at any rate the oftener referred to, the better; but the *Republic*, having to be got up for the schools with something of the same exactness as the *Ethics*, must be compared with it wherever the two books touch on the same matter. A few of the most obvious points of comparison will be given here in the order in which they occur in the last-named book.

At the very first opening we have the expression *τἀγαθὸν*. This brings us at once into contact with the central notion of Plato's system, as developed in Books VI. and VII. of the

Republic. The slightest consideration shews that the expression is not used in the same sense by both authors. While Plato means by it the "Idea" of the Supreme Being, the source of life and light, the type of all that was good in man, to comprehend which was the object of all science, and especially of the great science of all, the Platonic Dialectics, Aristotle merely uses it in the sense of the best state attainable by any creature according to the measure of its capacities, which in the case of man he calls elsewhere τὸ ἀνθρώπινον ἀγαθὸν. Thus we are reminded, at first starting, of the distinction between the religious view of morals and the merely human view, which has been already noticed as characteristic of the two writers. This is further evidenced in the elaboration of the nature of ἀρετὴ in Book II. of the *Ethics*, which rests on no religious obligation, but on considerations of psychology, on the evidence of language, on the common sense and instincts of men in general. It is, however, on this basis that Aristotle has been enabled to raise a rule of life which, though in some respects falling short of the standard we must now accept, will ever remain one of the most remarkable of all the many monuments of his sagacity. In Book I. c. iv. it will be seen that he distinctly avows his adoption of the above method (ἐπὶ τὰς ἀρχὰς), but he does not (though we can hardly help doing so ourselves) fasten the opposite course on Plato.

The sixth chapter of Book I. contains the first and principal direct attack on the system of his master. It will be wholly unintelligible until some knowledge of the Platonic doctrine of Ideas and of the *Organon* of Aristotle has been acquired; but when most fully understood, it will seldom be considered as one of the happiest efforts of its author; and many will be disposed to think that he makes a diffi-

culty for himself by confusing the two distinct portions of Plato's teaching, the eternal unity of the Godhead—τὸ ἓν, (on which he so often descants,) with the laws under which God has manifested His attributes to man—τὰ εἴδη. The drift of the chapter is plain enough, the renunciation at the threshold of his work of any abstract theories, any practical relation between the Divine and the Human.

Chap. x. of Book I. supplies a forcible contrast to Plato in its way of dealing with the doctrine of the immortality of the soul, brought out as it is in the *Republic* and elsewhere with almost the clearness of a Revelation.

We shall look in vain in Plato for any such scientific treatment of the process of acquiring moral excellence by habituation as that which we find in the *Ethics*, Book II.; but in the *Republic*, Book IV., we shall observe that he insists with equal force on the necessity of the process, and equally derives from that necessity the importance of a sound education. Both agree, too, in the test by which to know when any moral virtue is acquired, viz. the pleasure or pain felt in the performance of the virtuous act. The ἔργον of man spoken of at the end of the *Ethics*, Book II., and again in Book X., is but the repetition of the same expression in the *Republic*, Book I.

Book III. of the *Ethics*, again, brings us in direct conflict with the Socratic and Platonic doctrine that vice was only ignorance, from which was deduced the corollary naturally chargeable on it, though far enough from the intention of those philosophers, that men were not responsible for their own actions. The standard of morals, the character of the σπουδαῖος, is also brought out in this Book, as in Books I., IX., and X., and must be compared, on the one hand, with that of Plato, who assigned no other than the Supreme Being, and on the other with that of the Sophists,

who destroyed any fixed standard by erecting each individual into a measure of all things. The analysis of the appetites in this Book must be read along with that in the *Republic*, Books VII. and VIII., and each of the virtues treated in this and in Book IV. along with the notices of them which are scattered *passim* throughout that work.

Book V., treating as it does the very subject which Plato's Dialogue professes to discuss, admits, of course, of direct comparison with it. Both authors take the State for a basis in order to study justice in the individual, but the identification of the unit and the aggregate will be seen to be carried out to a much greater degree in Plato. Many other points of comparison circle round this main one in Book V.

Book VI., again, deals with much the same subject-matter as that with which the reader of the *Republic* is familiar. To discriminate between the meanings attached to the same term by both authors will here demand the chief share of the reader's attention. Thus the *νοῦς* of the *Ethics* and of the *Republic* will be found far from identical, though in both works the word is used in a general sense to represent the intuitive faculty; nor are *σοφία* and *διαλεκτική* synonymous, as might be supposed at first sight. This will be the place to observe that it will be a great help to make parallel lists of words used in both books to describe the higher intellectual processes, along with the sense attached to them in each respectively. A careful consideration of the place occupied in Aristotle's Ethical system by his *φρόνησις*, *προαίρεσις*, *δεινότης*, &c., will explain his method of meeting those vital difficulties in connecting the intellect with moral action which he has so often alluded to as unsatisfactorily treated by Plato. Most men will probably be inclined to doubt whether he is more successful than his rival in forming a complete and intelligible system, but he

must at least be allowed the merit of having entered an immortal protest against the confusion between knowledge and morals encouraged by his predecessors. The same point of contact with Plato will be equally traceable through Book VII. The "virtue-is-knowledge" theory is nominally, indeed, only classed among others, but it really absorbs the greater part of his attention. His masterly conception of man as he is in reality, no longer regarded as the perfect σώφρων or the perfect ἀκόλαστος, nor even as the perfect ἐγκρατὴς or ἀκρατὴς, but working his way gradually, under the influences of time and repeated acts, to a higher or lower level, may fairly be thought to justify him in cutting the knot at once; for so he does when he takes for granted that, whatever may be said about the theory, men do in practice go wrong, whether they know what is right or not. Thus he employs Chap. III. and other parts of this Book rather in attempting to account for an acknowledged fact than in proving its existence.

Books VIII. and IX. of the *Ethics* will run parallel with much of the *Republic*. The doctrine that pure friendship can only exist in reality between the virtuous, and that a proper development of it in a society is only possible where that society is also in a proper political condition, is only, in other words, an account of Plato's Guardians, Auxiliaries, &c., taken into the region of every-day life, and free from some of the absurdities which (as some have thought, half in joke) defile the exquisite picture in which he presents them to us. The political constitutions given in these and the later Books of the *Republic* will have to be directly compared, and along with them those of the *Politics*, III. vii., *Rhetoric*, I. viii., *Herodotus*, III. lxxx., &c. Such a table carefully arranged will be found useful in the study of all history, ancient or modern.

The identification of the intellectual part of man's nature

with the man himself, to the exclusion of the moral part, which occurs in Book IX., will be found also in many places in Plato, especially in the *Republic*, Book IX., where the ἐντὸς ἄνθρωπος is introduced; but the functions attributed under Plato's system to that intellectual part in relation to morals, will be found to destroy in reality much of the similarity between the two notions. The student of Butler's works will not fail to perceive how far his grasp of the constitution of man as a whole exceeds in truth and breadth the partial view arrived at in these treatises. Once more, in Book IX., the state of peace in the good man's soul, the state of war in that of the bad man, are delineated in pretty much the same terms, if not so fully or so graphically, as in the *Republic*, where the mental condition of the philosopher and of the tyrant are brought out in such glowing contrast.

But in Book X. of the *Ethics* the parallelism with Plato culminates. In every part of it occurs some direct or indirect reference to his works. The treatise on Pleasure refers to Plato in both ways, and has been said to be the controversy carried on by Aristotle with the least misrepresentation of his opponents, and the most triumphant result of any in the work. One minor detail in its treatment, in which both writers fully agree, may be specially mentioned. The σπουδαῖος of the one and the φιλόσοφος of the other are equally constituted the judges of what are true and real pleasures and what are not[c]. Both writers, again, shew an equal contempt for unworthy pursuits in life; both subordinate the practical to the contemplative; in both, self-control is recommended with a view to the cultivation of the intellect. The praises of dialectics in the *Republic*,

[c] Vide *Rep.*, Bk. IX. This whole subject has been ably treated in Sir W. Hamilton's *Lectures on Metaphysics*, vol. II. lect. 43.

and the sketch of the employments of the upper classes of his state at different periods of their life, must be compared with all the central portion of Book x. of the *Ethics*. In this Book will be found the best guide to Aristotle's notions of the Divine Being, the clearest evidence of that fatal error which has been so widely developed in modern schools of philosophy, and which has been well characterised by the phrase of "identifying not-thinking with thinking-not;" in other words, maintaining that what is above reason is against reason. Here, then, will be the place to compare that view with Plato's doctrine, the foundations of which are laid deep in the facts of personality and moral consciousness, and confirmed by an appeal to the universal instincts of man, as well as to the wide-spread national traditions of different portions of the race. In the concluding chapter will be found the same complaint of the want of proper education at Athens which occurs so frequently in the *Republic*, the same disapproval of that which the Sophists pretended to supply, the same sense of the intimate connection between Ethics and Politics; and as a corollary, the same conviction that it was the proper business of the State to take the training of the people into its own hands.

It is sufficient to have indicated in the briefest manner these obvious points of contact. No one can bestow even the slightest attention upon them without perceiving that the study of one author is the necessary complement to that of the other. It is in assisting the student to trace this connexion that the lectures of the Professors will be found most valuable; and for a useful and suggestive summary of the subject, Sir A. Grant's third Essay may be confidently recommended.

II.—The Ethics in relation to Christianity, and illustrated by Butler's Works.

No one can, or at any rate ought to, affect to be able to study the *Ethics* in the way hitherto supposed unmoved by the question which must constantly recur to him,—How much of all this am I to accept as eternally true, as true for me? It can neither be intended nor wished that this subject, of all others, should be handled in a spirit of indifference. What standard, then, exists by which to form a judgment? It has been sometimes forgotten that the final standard, the perfect code of morals, has been put out by a greater than Aristotle or Plato. It will scarcely be denied that Christian men are under an obligation to follow that of Holy Scripture, an obligation which renders it necessary to keep that standard in view throughout the process of studying all other systems whatever. But while the relation of religion to morals, the history of man in connection therewith, and every necessary detail for the fullest comprehension of what is required of us, may, by the use of the proper means, be easily gathered from Holy Scripture, it does not profess to give us anything corresponding to a scientific moral system. Hints enough to form one may be found in it, but such a one does not exist ready made. Further, the "law unto themselves" is spoken of as existing for those who had not been favoured with the Revelation afforded to the chosen people. It cannot but be the duty of educated men to enquire into the nature of that law.

It will here be taken for granted that the two following propositions will be generally admitted.

First, That there is some common ground of moral

obligation for all men; for those who have been admitted to the light of Revelation, and for those who have not.

Secondly, That this ground of obligation and the law deduced from it must be shewn to be consistent with such Revelation.

This is not the place to enter into a history of the various attempts which have been made in modern times to form systems of moral philosophy. Many of these have addressed themselves exclusively to either one or other of the above two propositions; they have been, therefore, either worthless or insufficient. Of those which have duly regarded both, there is one which in its own time signally prevailed over its opponents, and is now generally received. Bishop Butler[d] brought to his work a mind as profoundly

[d] There are two main objections to Butler's works brought forward by those who have recommended their disuse in the Schools; one against their style, the other against their suitableness to the wants of the present day. The first can hardly weigh much with those who believe (and surely are right in believing) that high education is best derived from the study of the difficult Greek and Latin authors whose works are read in the Oxford course, and who attach value to the mental discipline produced by mastering books which profess to be rather storehouses of thoughts than popular disquisitions, rather premisses than detailed syllogisms. The second, as regards his errors, might easily be shewn to be a very trifling objection. There are, perhaps, some half-dozen passages which the increased philosophical light of the present day has shewn to be erroneous. These are for the most part, however, mere illustrations of his arguments, (occurring nearly all in the *Analogy*,) and in no case vitally affect them. An edition which should point them out is all that is required. On the other phase of the objection, his alleged insufficient working out of the system he has established, it may be enough to say that it will be time to supersede him on this account when the present age produces a work which shall supply the defects, while at the same time it possesses the acknowledged merits, of that of the great Oxford divine. The weakness of the remark sometimes insinuated, that "Butler raises more difficulties than he solves," is self-evident.

imbued with ancient literature as impressed with a reverence for divine truth. The independence of thought for which he was no less remarkable, enabled him to strike upon the track which reconciles original research into the conditions of psychology with the most perfect faith in Revelation. Since his time, philosophy and Christianity have not been ashamed to march together, as they too often were before he wrote. Some, indeed, will be found who attempt to divorce them now, though rather under the insidious form of ignoring Christian truth than attacking it; the University, by her use of Butler's works for text-books, avows herself to have no sympathy with such a course. On the contrary, she thus (as in other ways) distinctly asserts her sense of the futility of any mere intellectual education, of the inseparable connection between faith and reason, of the certain ruin of both by the neglect of the cultivation of either.

In accordance with this view, the teaching of the *Ethics* must be continually referred to that of Christianity. Butler in his *Sermons* and *Analogy* (for it will be supposed here that the First Part at least of the latter book is read, if not "taken up,") will supply the scientific points of comparison when these are not directly indicated in Holy Scripture[e]. Thus we shall have a guage by which to test Aristotle's theory of happiness, his notion of virtue in general as well as of the different virtues and vices in particular, of man's position in the world, of conscience, of the standard of right and wrong, of self-love, of the will, of necessity, of habit, of pleasure, of a future state, of the nature of the

The difficulties exist in all thoughtful minds whether he points them out or not, and it is better to have them dealt with by a friend than by an enemy.

[e] Bishop Fitzgerald's last edition of the *Analogy* may be recommended.

Deity, and other such points. Here, again, the plan will be found useful of making each of these subjects the centre round which to group opinions, not to the exclusion of individual and original thought upon each and all of them, as far as they admit it, for the more thinking, talking, and writing expended on them the better; but a clearly defined, logical method of dealing with them will seldom be obtained without accurately and contiguously noting down the statements and opinions of the received authorities. The result of this careful examination of Aristotle's doctrines will probably be that we shall find we may accept the great majority of them under a more or less positively marked change of aspect; while into many of those complicated moral difficulties, which to the supremely gifted heathen were insuperable, we, stronger than he in spite of our comparative intellectual weakness, shall be able to fit in the key.

Thus the doctrine of the Fall of Man, the perversion of his noble nature, the overclouding of his godlike intellect, clears up the Socratic paradox which Aristotle condemns, but scarcely attempts to meet. The union of the religious inner life with outward moral activity, in whatever sphere of life a man is thrown, which is the basis of Christian teaching, removes the awkward inconsistency traceable throughout the *Ethics* between its author's notions of contemplative happiness and that of practical life. The standard of the σπουδαῖος, which he almost prophetically announces as the true one, that of a character so hard to realize, so unintelligible a standard as it must have appeared to thoughtful men of those times, assumes its natural place to us in the life of our Lord. The gradual subjugation of the "self" of passion by the true "self" of reason,—so hopeless a task to one class of heathen men, so profitless

in another, when it issued in stoical pride and self-sufficiency, becomes a practical and harmonious system of life to the Christian. The cogency of the motives to virtue laid down by Aristotle is incalculably magnified in the scheme of those to whom a future state has been Revealed; to say nothing of the fresh motives which have been superadded, and the Divine aid which they are taught the way to obtain. Thus the hopeless condition of the absolutely vicious, a true point of view to the heathen, is no longer so to the Christian man. His theory of the formation of virtuous character, through the training at the hands of others in youth, through self-training in manhood,—a doctrine true for all time,—is no slight corroboration of the Revealed history of mankind. The anomalies which we cannot but perceive in the application of his views on the relations of morals to politics, are removed at once when, as the common bond and means of training, we read the Church for the State; when also we consider the past history of that Church as well as its present agency. The "law of love" will illustrate in some cases, will modify in others, that wonderful delineation of moral excellencies which forms not the least conspicuous of Aristotle's titles to admiration.

But much of this will be more clearly perceived by noting the points of comparison with Butler in regular order. A few such points will, as in the case of Plato, be here suggested. A connexion between the two, scarcely less intimate than in that case, will be most clearly perceived by those who most closely follow up the hint.

The treatment of the great subjects which occupy the early part of the First Book of the *Ethics*, the end of moral actions, the business of man in the world, and the nature of happiness, can scarcely be fully compared with

the views of Butler without regard to the whole scope of his works. Chaps. II. and V. of the *Analogy* more particularly discuss in their opening portions the earlier of these questions; while in Sermons III., XI., XII., and XIV., is found a scientific enquiry into the nature of happiness in general, as well as in connection with true self-love, with love of our neighbour, and of God. Their respective modes of dealing with these fundamental points once clearly perceived, much has been done towards comprehending the whole relative position of the two authors. The question of method, which Aristotle raises in Chap. IV. with regard to himself and Plato, is no less pointedly stated by Butler at the beginning of his most important Preface. The last chapter of Book I., containing, along with Book VI., the psychological portion of the subject, will have to be brought into direct comparison with the Preface of Butler and his first three Sermons. These, the most valuable of all the Sermons, introduce us to his famous theory of conscience; and their comparison with the *Ethics* brings us to the much vexed question of how far such a principle is recognised there. The answer will have to be sought for not only in the places above-mentioned, but in several other parts of the work; not only in the treatment of *φρόνησις*, (since much has been said against[f] its identity with conscience,) but in Book VII., where something very like it is implied as the principal agent in the development of the *ἐγκρατὴς* into the *σώφρων*, and of the *ἀκρατὴς* into the *ἀκόλαστος*; and again in Book IX., where the picture of the reflexive effect of a man's good or bad character on his peace of mind, could scarcely have been drawn without the presence of some such conception as Butler's in the author's mind.

[f] See, further, Butler's Dissertation on Virtue.

In Book II. of the *Ethics*, the part played in our moral economy by pleasure and pain, noticed also in Book I. and in other places, will find an apt parallel in Chap. II. of the *Analogy*, but the more abstruse philosophical enquiries of Books VII. and X. into the nature of pleasure do not come within the scope of either of Butler's treatises. In reading Butler along with this second Book, there will also be found here one of the most remarkable instances on record of the fresh treatment of an old subject, in such a way as to stamp it for ever with all the marks of an original discovery. In the famous analysis of "Habit," contained in Chap. V. of the *Analogy*, may be easily traced all the teaching of the *Ethics*, the formation of virtue by repeated acts till a habit is acquired, the mark by which the acquisition of such habit is recognised, viz. the connection of pleasure with the act, and the necessity of the performance of the act under the influence of a deliberate, settled will. Yet who can fail to see how much that is new and valuable has been grafted on to the parent stock?

In Book III. of the *Ethics*, the enquiry into the nature and freedom of the will invites comparison with Chap. VI. of the *Analogy* upon Necessity, when it will be apparent that, however different the method of the two authors, the results arrived at are precisely the same. In Book V. it will scarcely be thought fanciful by those who have traced the influence of Aristotle on Butler, to notice the resemblance between the treatment of Justice by the former, and the plan of the argument in the *Analogy*. The two consecutive aspects of the Divine Governor of the world seem to answer to the two branches of justice as administered by the State; as a natural governor, ruling by a regular system of corrective justice, as shewn in rewards and punishments; as a moral governor, guided by the

principles of distributive justice, and apportioning these rewards and punishments to the right people according to their desert.

Book VI., it has been already said, contains much in common with the Sermons on Human Nature, but the Dissertation on Virtue will be read with peculiar interest in connection with the *φρόνησις*, *νοῦς πρακτικὸς*, and other qualities treated in that Book which profess to combine in a greater or less degree the moral and intellectual elements of man's nature. The very phrases of the Dissertation are in numerous cases identical with those in the *Ethics*. If a certain confusion must still be allowed to exist in Butler's treatment of the Moral Faculty, it will scarcely be denied that he has at least avoided one main error of this part of the *Ethics*, which makes a degree of intellectual cleverness an absolute qualification for the attainment of virtue. In Book VII. the view taken of human nature as a machine, influenced by the friction of temptations from within and from without, and never stationary, will be brilliantly illustrated by the fourth and fifth chapters of the *Analogy*, where the probationary character of this life, with its necessary consequence of moral discipline, is shewn to be the key which unlocks the principal difficulties of the subject. In this part of the *Analogy*, also, we shall not fail to note some admirable hints on the obscure yet ever-recurring question of the origin of evil, and its part in the system in which man has been placed by the great Author of nature.

The general parallel between the eighth and ninth Books of the *Ethics* and the eleventh and twelfth Sermons, is too obvious to need remark; while in both these and earlier Sermons, the analysis of self-love, a quality which in Butler's age it was all important to put into its proper

position, is evidently little more than a very able development of that given in Book IX. of the *Ethics*. The tenth and last Book will equally suggest comparison with the two last of the Sermons. The eulogies bestowed by Aristotle on contemplative happiness, and his notions of the Divine Being in His relation, or rather non-relation, to man, find no unworthy commentary and correction in Butler's treatment of the love of God.

It is not, in short, too much to assert that there is no part of the *Ethics* which Butler has not turned to account, as far as his plan permitted; and even those who are inclined to pay less reverence than others to his opinions, cannot fail to imbibe a deeper knowledge of Aristotle, by observing the appearance of his views in a modern dress, and modified by a Christian creed.

If the traces of Plato are less constantly observable, they must by no means be overlooked. One signal instance out of many must strike any student of the *Republic*. The tendency of virtue in the long run to secure recognition as such, in spite of the astonishingly frequent success of vice, is scarcely more elaborately proved by one author than by the other. But, in fact, it must be remembered that in Butler's scheme many of the doctrines which more especially distinguish the earlier of the two ancient philosophers from his successor, are necessarily merged in the fuller light of that Revelation of which Plato was, in some respects, the prophet. The support to be gained from Plato's method for the credibility of religion, had also already been skilfully used by Cudworth and others. It remained for Butler, building on this foundation, to seize all the materials afforded by the other great leader of human thought in erecting this edifice. Thus the differences already alluded to between the two ancient philoso-

phers are generally found to be implicitly, if not explicitly, adjusted in the pages of the modern one.

The Second Part of the *Analogy* has not been referred to in the same manner as the First, not because it is less valuable, but because its plan does not lead it so directly over the field of ancient philosophy. As containing, however, the best answers which have perhaps ever been given to the questions which must arise in the mind of every thoughtful student of philosophy, and especially the best reconciliation of the claims of faith and reason, few books in the whole Oxford course will in reality be more profitable to a man to study. Its intimate connexion with the First Part will of itself be an argument to many; it will also supply better than most books that higher preparation for the Divinity Examination, which must be sought somewhere; but even if the bulk of it is not studied, it may be remarked that the first chapter stands on somewhat different grounds from the rest, and can hardly be separated from the First Part itself. The value of the Dissertation on Virtue has been already alluded to; that of its companion, on Personal Identity, is less marked, as the point it establishes is generally conceded in the present day, though in Butler's time the argument was a necessary outwork for the rest of his defence of the faith.

Finally, we may sum up the arguments in justification (if any is required) of a strict comparison of these three authors with one another, by remarking that Butler has only done for his own age and faith what it is most reasonable to believe Plato and Aristotle would have done had they lived in this day. Though not professing to write a philosophical treatise, he has treated the system of Christianity as a philosopher. In proving the unreasonableness of infidelity, the fitness and harmony of Christian doctrine,

the greater objections which lie against the so-called philosophical opposition to it, he has used the weapons he found ready to his hands. His sagacity in doing so is proved by the fact that all the modern champions of the faith are the foremost to confess that they can add nothing worth mention to the defence he has set up.

APPENDIX II.

EDITIONS OF BOOKS GENERALLY RECOMMENDED AT OXFORD.

Homer's Iliad and Odyssey: Bothe.

Æschylus: Paley (best with the Latin notes).

Sophocles: Hermann, (Leipsic, 7 vols.); Schneidewin (German); or Wunder. Ellendt's Lexicon.

Euripides: Bothe; or Paley.

Aristophanes: Bothe; or, for five Plays, Mitchell.

Pindar: Donaldson; or Dissen.

Demosthenes: Oxford Edition with Dindorf's Annotations, 4 vols. For the *De Corona,* Dissen.

Thucydides: Arnold; or Bothe.

Herodotus: Gaisford; or Bähr, 4 vols.

Virgil: Forbiger; (Conington's in process of publication). Vide also Henry's *Notes on Virgil.*

Horace: Orellius (Latin); Macleane (English).

Lucretius: Lachmann.

Terence: Stallbaum; Zeunius curâ Giles.

Plautus: Weise.

Juvenal: Mayor; Macleane; or Heinrich (German).

Persius: Jahn; Heinrich (German).

Catullus: Döring.

Cicero's Orations: Long.
Tacitus: Orellius, 2 vols.
Livy: Twiss; Ruperti's *Notes on Livy*.
Xenophon: Schneider.
Aristotle's Ethics. Grant's for first six Books. Brewer.
——— Politics: Eaton.
——— Rhetoric, with the Animadversiones: Oxford.
——— Poetics: Hermann's Notes.
——— Metaphysics: Bonitz; or Schwegler.
——— Organon: Waitz.
——— De Animâ: Trendelenburg.
Plato's Republic: } Stallbaum.
——— other Dialogues: }

N.B. *The text used in the Schools is that of the Oxford Pocket Classics. Dindorf's is used for the Greek Poets.*

Editions of other works are mentioned in the text; wherever more than one exists by the same hand, the latest is always to be understood as recommended, unless the contrary is expressed.

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